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Bearers Of The Light

Oil Lamps Lighted---Evangelism In India

Dear India

Dear India!
Sitting within your clay made house of dreams
Holding your tiny oil lamp high*,
By whose unsteady beams
Your crumbling walls reveal
Futility of life—
A wheel within a wheel.

Dear India!
With purpose half intent to flee those walls,
To dare the vast untrod,
To brave the blight that falls;
Waiting with outstretched hands
Yet clasping to thy breast
The iron of thy bands.

Dear India!
Dost fear the sordid touch of human hands?
Shrink not, for in this human throng
'Tis God, who stands
Beside His children weak
Lifting us to Himself
If Him alone we seek.

Pearl Dorr Longley

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*The tiny oil lamp is symbolic of the old India. This poem is symbolic of the struggle going on today in changing India.

The Old Lamps

BY MISS LOIS M. BUCHANAN

TO us, as Americans, the far-away days of our great grandparents bring only dim ideas of the wax candles, so laboriously made for the early American pioneer homes. But even the wax candles would bring brilliance into the thousands of India's homes still lighted by the wee mustard-oil lamps with the bit of cotton wound tightly, as the wick. Can imagination depict the darkness of a little Indian village with the unlighted, narrow streets, the houses throwing out absolutely no beams of light from windows or doors? Stumbling along the rough alley-like way, and through the doorway into the darkness of the house and courtyard, those who come in at night may, in this present day of modernism, light the little, unbaked, earthen cup lamp with a match. Not so twenty years ago!—but a bit of the dying ember from the open cooking place must have been fanned up to give the spark for lighting the lamp.

Electricity, with all its wonder-working transformation has come into some of India's cities and even greater contrasts to that great land. It was about twelve years ago that electricity was made available to those of us living in Sialkot and for the Girl's Boarding School. We rejoiced in the possibility of laying aside the old kerosene lanterns which were used in the kitchens where the girls, assigned to get the early morning meal, and also to prepare the lunch which was to be eaten at midday in the busy school, were working in the early morning hours. We were glad that the kerosene lamps which were used in the study room could be replaced by the electricity, which would furnish better light for the girls'

Miss Lois M. Buchanan

eyes. That insufficient light had been the source of many a headache to the girls as well as to those in charge! And yet in the joy the question came, "Will the girls going back into their village homes find the all too vivid contrast another reason for separating their sympathies from the home?" Never shall I forget the joy and the wonder of those village girls when, after the installation of the wires and the bulbs, which had been building up such interest and excitement, the power was turned on and the light came into that beloved old school!

The old lamps! Yes, a symbol of Inda in very truth! The old lamps of heathenism, of superstition, of

idolatry, of caste, of child-marriage, of widow-hood burdened with the weights of caste prejudice! Yes, these—and many, many others might be named as the old lamps—the lamps which have brought sorrow and suffering and in their insufficiency have failed to bring the light to a land of darkness.

"Mother India," written by Katherine Mayo, brings many true pictures of the old lamps—pictures, although true, which hurt deeply the India which is sensitive to the outsider. And many others have written of Hinduism with all the degradation which it has brought to the people to whom this means religion. Amy Carmichael in "Things as They Are," a book written many years ago, and yet true in the present, brings many, many pictures of the old lamps.

May we glance at a very few of these old lamps, all of which bring us the longing for the new lamps in a country which is a land of darkness, but longing for the light?

Our beloved Miss Mookerjea of Gujranwala, who for so many years ministered so lovingly and wonderfully to the womanhood of the Punjab, made a memorable trip, during the years that we were associated in service, through the central and southern parts of India, in areas where her own ancestors had lived, coming back with her heart burning because of the many things that she had seen. Probably the latter years of her life were even more devotedly dedicated to carrying the love of Christ to others because she had realized in a way that she had never understood as clearly before, the terrible evils which she saw. She had talked with many of the broken, sadlooking temple girls—the widows, some old and some very young, dedicated to the temple service which means lives of sin and shame in the name of religion. She had heard from their own lips many of the experiences of these four million widows who are under fifteen years of age in India. She had talked with many of the old women, who through long years of loneliness and wandering on the long pilgrimages had not found freedom. These could not hope for re-marriage as it is forbidden by Hindu custom. Would you be interested in one of the laws of Manu? "A faithful wife who dwells with her husband must never do anything to displease him who took her hand, whether he be alive or dead. At her pleasure let her emaciate her body by living on pure flowers, roots and fruit, but

A Hindu child wife, seven years of age.

she must never mention the name of another man after her husband has died." Being the property—and so recognized by the community—of her husband's family, the widow has her place in the duties of the household, often just as a household drudge and wearing nothing but the coarsest garments and eating nothing but the poorest food and that in small amount if she is not given over to the temple service.

Miss Mookerjea visited the sacred city of Brinderaban on the banks of the Jumna river, the birthplace of Krishna and the center of Krishna worship, and had seen, as I have seen, hundreds of these poor women sitting in a covered corridor, on a platform, repeating in a weary chant for four solid hours every morning the words "Hari Ram, Hari Ram, Hari Ram." And she had seen the blackness and the blankness of Hinduism showing on those faces which haunted her for months to come.

Mr. Mookerjea, a wonderful Christian man, who had come from a home of the highest class as the Hindus count caste, had given many years of wonderful service to the educational work in the Punjab, where he had come when cast out of his own home as he became a Christian. From this loved father had the daughter known of the aunt who, in her very young womanhood, had been married to a tree with all the gravity of the long ceremony of the Hindu marriage rites. To this only daughter had the passion of that strong Christian man been handed down—a passion for bringing light to his people.

There is a little valley up in the Himalayan Mountains, lying east of Pathankot, which is beautiful indeed, in its summer covering of green fields and wide spread forests. Kulu Valley has been a place of refreshment and rest to many who must get away from the heat of the plains for a change. It was two years ago when a number of the missionary ladies found themselves vacationing in the valley. The Valley people, very simple, friendly mountain Hindus were in the midst of their yearly festivals for the gods. From near and far the crowds gathered in the areas adjoining the temples, for in turn through the valley were the idols to be taken out for their annual ride. The priests sent out the call and so in the different communities the people gathered as indicated. The great awkward wooden framework upon which the idol or idols were placed was pushed back and forth and around by hundreds of zealous followers. Child's play it sounds!—but as one watched the frenzied throngs, many of whom had been imbibing the native intoxicants, one's heart was gripped with the emptiness of life as these sought favour of the idols for life and health and their crops. The 115th. Psalm might have been written by one who had just been observing those Kulu crowds.

Word came to one of the servants of the School of the very serious illness of an older brother and immediate leave was given. Months passed—the brother had died after long weary weeks of suffering during which relief had been sought through consulting the priests, all of whom had to be placated with

liberal gifts, and the many long-haired and ash-covered faqirs by the way-side. Death had finally released the terrible suffering and the body had been burned at the usual Hindu pyre and the ashes had been carried by the brother to the Ganges river, hundreds of miles from the home, to be thrown into the water, while water from the filthy river was carried back to the home. Gaunt and weary after the hard months and in debt after the heavy expense of travel, he returned. It was only another of the old lamps!

We went into a home where a marriage had recently taken place. Another child marriage! The girl was such a frail little girl. The mother did not want to talk about it, for fear the matter might be reported. Well that mother knew that in the present time the Govarnment does not permit such a marriage—"But it is just an engagement you know." Only a few months passed until the little girl of less than eight was a widow. Another of the old lamps!

From the pen of one who loves India came these verses with their call to prayer.

"O India, land of unspeakable night,
Why do you grip me so?
Is it the wail of your little girl wife,
Or your women sobbing low?
You clutch at my heart with a vice-like grip,
And will not let me go.

In the stillness of your white moonlight,
Or the busy hum of the day,
When the scorching rays of the noonday sun
Beat down on your dusty way,
I feel your tug till it's crushing weight
Presses me on to pray.

I would not leave thee, not if I might;
For your strange impelling claim,
Draws me, and holds me, till my life
For thee and thy people is laid
Low at His feet, to spend and be spent,
Until thou shalt live again."

Grace L. Walther

FRONTISPIECE: ONE THOUSAND CHRISTIANS AT A LOVE FEAST

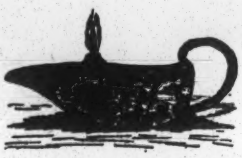
This remarkable picture was arranged for, and paid for by the Martinpur Community at the celebration of a "Love Feast", where one thousand people sat down to a dinner. One thousand pounds of rice, cooked in twelve large caldrons, were required.

The celebration was over the ending of a disturbance that was settled and healed at the close of the Bakht Singh revival. This picture was taken at the height of the June heat.

It is common to see pictures of great gatherings of the peoples of other religions in India, but it is unusual to see such a large group of Christians gathered together. (See pp. 77-79).

Oil For The New Lamps

BY MISS KATE HILL



THE brightest place in the Memorial Hospital is the children's ward. Here one always finds light and laughter as well as tears of pain and sorrow. Here love and service is poured out without stint. Doctors, nurses, servants, caretakers and even those who wash for the babies spend their full measure of devotion on these tiny sickly bodies. When they grow plump and strong everybody is happy.

Some of these babies have lost their mothers, others are too ill to be cared for at home. So they have a ward of their own up on the roof. And a very well equipped ward it is with rooms for bathing, dressing, toilets, enclosed screened court where the children sleep in the open air during the night in the hot weather and out in the fresh air in cold weather. Their diet is looked after in their own special kitchen.

No wonder these small boarders wax fat and rosy. When their parents see this change on the occasion of their weekly or monthly visits their eyes light up in happy gratitude. The doctors and the nurses count this light a big part of their reward for loving service.

Often the birthdays are such happy occasions. The little host or hostess bedecked with garlands sits at the head of the table. The children able to come to the party sit also at the table and most of the others are ranged along the wall on cots. The staff and the doctors and nurses join in the Happy Birthday song. And you may be sure there is always a new dress for the honored one.

The hospital keeps the orphaned ones until they are about two years of age and then tries to find Christian homes for them where they become indeed bearers of the oil of joy and love.

One of our teachers took a little boy home to her parents as a Christmas gift because they had no sons. Another is in the home of a pastor very much loved and admired. The one we see most often was taken by a hospital worker whose daughter is grown-up and at work in another hospital. This mother is less lonely with a little "lightbearer" to care for.

Not long ago, a boy brought up in the Old Hospital, came back to see us and we invited him to stay for dinner. We were proud of him as he looked so nice, spoke such good English and carried on his share of the conversation so well. He says the doctor is to arrange for his wedding since the hospital is his "ma-bap," meaning mother and father. The army is asking for volunteers and no doubt he is carrying the torch of freedom in some distant part of the world.

We try to keep in touch with these adopted children if possible, one in school here and there, in a village or distant city.

The girls from our Boarding school are always "oil lamps lighted" whether they come singly or in groups. When they come for the spring house-cleaning of bad tonsils

they fill a whole ward. Here they sing and play until the operation lays them low. And even then their courage to go into the operation room and to bear pain afterward is a witness to more timid patients.

How they do love to sing in the ward. Among them some one is always able to lead the ward worship hour or to sing in evening chapel or to voice a prayer.

In our hospital there is no Hindu ward, nor Moslem ward, nor Christian ward, as was necessary in the hospital of other days. But wherever there is an empty bed, the "next" patient is entered. Usually there are Christian patients in every ward. They may be teachers, wives of pastors, wives of elders, or just humble village women. The Christian community knows and appreciates our hospital with its doctors and nurses.

These Christian patients are always listened to with respect as they tell and retell the Bible story they have heard from a nurse or Bible-woman. These stories are welcome because they relieve the monotony of the days and the patients often beg, "Tell us another." Who can say how far these "oil lamps lighted" shine?

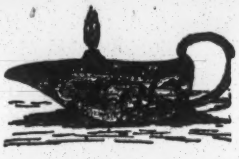
In the Upper ward lay S., daughter of Elder — of —. She was a nurse in training and was threatened by tuberculosis. The disease became arrested in our hospital. In a bed beside her lay K., who had been a day pupil in our Girls' Boarding school. Here she had learned about Him who is the Light of the world.

Whenever we went into that ward with knitting, marking linen or books or papers, these two girls could always be found with their Bible reading or studying it. Word has just come that K. has been baptized in the Blanche Anderson Memorial Chapel of the hospital.

Miss Kate Hill in her office in Memorial Hospital, Sialkot, India

Lighting The Masses

By JAMES D. BROWN



ABSORBED in what is going on before them, a group of rough Panjabi villagers surround the missionary, who is getting ready for an evening of witness. He is engaged in the process of lighting his pressure lamp, called a "gas" by those who are now watching him so intently. They have come, most of them, in darkness or with the small inadequate oil lanterns, so common in the Panjab village, to light their way. The pressure lamp is now filled, and the missionary carefully inserts the nozzle of the methylated spirit can. The spirit is now lighted, and there is nothing to do but wait for a few minutes. Soon the mantle begins to glow, and the time has come to close the valve of the oil tank, and increase the pressure. A few strokes of the pump, and as the pressure rises, the oil vapor is forced out through the tiny valve, and the mantle lights up. Brighter and brighter is the light as more and more pressure is applied, until the mantle is now so brilliant one cannot look at it directly. And now the whole group is lighted up. These pressure lamps are common now in the bazaars of the city of India. In the villages they are still a curiosity. Far more effective than the old lantern, a whole group can be lighted up with but one of them, and they can even be used to supply the light for some of the lanterns which show colored slides on a screen so that all may see. Whole groups may now be lighted up, where but a few were lighted before. The new lamps are lighting the masses.

The message of the Light of the World is finding its way into the most out of the way corners of India's villages, into the darkest sections of the city bazaars, as many methods, old and new, are being used to spread the word.

THE MISSION READING ROOM

The scene is the central square of Rawalpindi City, where six important roads meet. On one of the points made by these roads stands the City United Presbyterian Church, and on another, the Mission High School. Almost at the very point of the High School grounds is the little Mission Reading Room. Above the door are the words "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Along the sides of the doors, the fact is proclaimed to all that here is a place where the passerby may come in to read, and many do come in. The daily average attendance last year was about 60. Here gospel portions and Testaments and Bibles and religious books are sold, and sold in increasing numbers these days. Last year, book sales were three times as much as they were just three years ago, the total number running into the thousands. Here, too, there is an evangelist whose only work it is to meet those who come in, to talk with them, offer them books to read, answer their questions, explain the way of salvation. And this only one of several reading rooms in our mission, all of them agencies for lighting the masses.

The reading room is often the best center for the weekly or semily-weekly bazaar preaching. Standing as it does in this central place, this Rawalpindi reading room is an excellent site for this purpose: Here, twice a week, the representatives of the Christian churches of the city meet. A few hymns are sung, and a crowd soon gathers. One of the men addresses the crowd, always closing with an appeal to them to read the portions of the Gospel offered for sale. After he is through, another is given the opportunity—as long as anyone is ready to listen, the work goes on. In Rawalpindi, this is a work of the church, not of the missionary. It is organized and directed by the Session, and goes on whether the missionary is present or not. This is encouraging, as it shows that in some small measure at least, the church in India is self-propagating, though there is much room for development on this score. Through this bazaar preaching, which goes on week by week in most of our larger centers, many have the privilege of hearing the message—the masses are being lighted.

WITNESS WEEK

One week out of each year, usually the third week of February, is named by the National Christian Council as the week of the special witness. In this week, each Christian is expected to make some special effort to witness for Christ, by joining in the bazaar preaching and book-selling, which is usually carried on each day of that week, or by speaking to friends in his place of work or business. The uneducated Christians may aid in this effort by joining singing parties which attract the crowds so that others may have the opportunity of speaking to them. Whether a Panjabi can read or not, he can always sing! This week ends with a great parade in which all in one area join. The procession moves through the main streets of the city or village, banners flying, singing parties making a joyful noise, colporters offering Bibles, Testaments, and portions for sale. Sometimes hundreds of books are sold through this agency alone. The last year the writer was in Sialkot, more than 1000 books and portions were sold to non-Christians in this one week alone in the campaign in that city. The following year at Rawalpindi, 1200 were sold, and it was estimated that 4000 people had listened to the Word being preached. In this way every individual Christian can help in the great

Said Kahn, One of the Faithful Co-workers in Cambellpur, India, who is helping to bring Light to the masses of India.

work of lighting the masses of India.

In all of these ways that have been mentioned, the message of the Gospel is broadcast to all who will hear and who are willing to listen. It is aimed at no one person, or group of persons. Some there may be, among those who hear, whom the Lord has called to be His own. When the Word comes thus to them, they answer. There is a third year student at Gordon College, a Christian converted from Islam, whose first knowledge of the gospel came from listening to a bazaar preaching service in Chakwal, a village 60 miles from Rawalpindi. He is only one example—there are many others who might give a similar witness to the fact that this method of spreading the Light is used of God. But these methods are, after all, somewhat haphazard.

Are there not other more definitely directed methods, methods intended to reach particular persons, or groups? Yes, of these, too, there are many.

THE CHAMARS

A few years ago the Chamars, a group of low-caste leather workers, began to show interest in hearing about Christianity. One of the home missionaries of the Synod of the Punjab was transferred from his field to the area where the Chamars lived, so that he might work especially among them. At last one from the among the Chamars themselves is now doing full time evangelistic work among them. The interest has been greater at some times than at others, and just recently it seemed that perhaps the time was not yet ripe for the harvest, but the effort is being made, centered on this one group, and the work needs our prayers, as the endeavor is made to bring the Light of life to this particular group.

STUDENT GROUPS

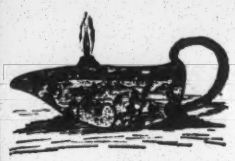
Other groups where special efforts are being made, directed especially for them, are not caste groups, as is the one mentioned above, but groups made up of members of all castes and communities—the student bodies of our schools and college. Every member of every student body receives regular religious instruction based on the Bible and the principles of Christ. This may continue over a period of years as the student passes from one class to the next. Some instances of what this means will show what result it is having. At Christmas time, the Sikh editor of the Gordon College paper, in his Christmas editorial wrote, that the only solution for the present world situation is for all men to live according to the principles of Jesus. A non-Christian boy, writing on "The Present War," wrote "This is the most barbaric and un-Christian war the world has ever seen!" Another boy, writing on "The Heart of True Religion" took as his theme: "Love thy neighbor as thyself." These boys are not Christians. They do not know Christ as Savior. But they, and many more like them, are learning what Christ teaches, and we have His promise, that His word will not return to Him void. These young men go out to be doctors, lawyers, members of legislative assemblies, and are leaders in their communities.

Measured in terms of general influence and possibilities for the fu-

(Continued on Page 79)

New Light Comes To The Village

By JOHN C. HEINRICH



FORTY years ago the village of Martinpur was settled by a selected group of Indian Christians, as a part of a resettlement project. Within a few years, 800,000 people from various parts of the Punjab were located on two and a half million acres of virgin soil. Of this great number 2000 were Christians who were made landed proprietors. Four hundred of the 2000 were the original settlers of Martinpur.

CHURCH BUILDERS

The Martinpur congregation erected the first Christian church financed by Indian money and initiative within the bounds of our Synod. It was the only church so put up in the first 70 years of Synod's history.

EDUCATIONAL VISION

In 1932, 67 educated girls and young women were home for summer vacation from institutions where they were either pupils or working as teachers or nurses. The co-educational Primary and Junior High Schools in the village, with total enrollment of about 400, with equal number of boys and girls, are outstanding village institutions that have attracted the attention of educational leaders throughout the Punjab. Two years ago, 76 boys from the village were studying in Punjab colleges. Three sons of the village are judges in the Punjab Judiciary Service.

Three Muslim villages settled at the same time, within a mile or two of Martinpur, have as yet no educated girls. A head man of a neighboring Sikh village one day laughingly said, that Martinpur's educational achievement would probably compare favorably with the total educational output of the other 2000 villages in the district. One Martinpur girl, wife of a district board teacher, in 1933

A Singing Party. Groups of Christians go from village to village, singing Gospel Songs.

opened a girl's educational and medical center in a village eight miles away, on her own initiative and at her own expense. Last year she had 55 girls studying in the school.

RURAL RECONSTRUCTION LEADERSHIP

The village pioneered in 1934 in a contest with a neighboring Scotch Mission Christian village, in a clean village contest, for moving the refuse out of the village streets. This contest has extended geographically from year to year until in 1940 it included 256 villages. It has also extended in scope far beyond its primary objective of a cleaner village. Other points included in the contest are: Boys' and girls' education; work on village approach roads; school and village flower gardens; picture framing and decoration of homes; tree planting; village industries, and above all the better farming association, which some of the Martinpur and Youngsonabad young men originated in 1936, and launched with considerable vigor. It was this movement that was largely responsible for the saving of about $150,000 to 100 villages in their 1939 wheat crop. In this period also Martinpur has replaced its old unsanitary well as a village water system with about 40 individual hand pumps, put down by the villagers in their own courtyards. Some of this basic social and economic program for village Christians is now ready to be projected on a provincial and all-India scale.

EVANGELISTIC OUTLOOK

Bakht Singh, a flaming young educated Indian evangelist led a revival movement, sponsored by the Martinpur session in June of 1937. It was a thoroughgoing revival that swept the village for three months. One result was the formation of a marching and preaching party of about 75 young men that cut a swath for 170 miles across our village territory from Martinpur to Sialkot. Their daily program was two and one half hours of morning Bible study and two hours of evening procession and preaching. They arrived at the Sialkot Convention six weeks after they started and according to the testimony of convention leaders they brought with them new life and blessing. Their march was the beginning of a new pattern of marching groups from various villages and districts to Sialkot Convention. They also set a pattern for preaching groups that went out from Martinpur into various districts of North and Central India for two years. These groups have not kept statistics, but their Gospel sales have

Dr. and Mrs. Heinrich, and Mr. Robert Foster, with the Cup Winners in a Clean Village Contest

been between 3000 and 6000. These preaching groups have been out on their own initiative and support.

At the outbreak of war in 1939, 43 young men from Martinpur and Youngsonabad were members of the territorials, the Indian Army Militia, that had taken two months' training every year. These young men were immediately called to the Army. Many of these were leaders of the preaching parties that had been trained by Bakht Singh; some of them were probably in the groups that Lowrie Anderson said filled the church services in Wad Medani when the Indian troops began to pour through the Sudan for the campaigns in East and North Africa. Many more have doubtless joined up as word has come that new troops are being recruited for the Indian Army at the rate of 15,000 a month and the great majority of these are from the Punjab, which has been called the "sword arm" of India. Iraq, Iran, Syria, North Africa and Turkey will doubtless receive a considerable amount of Indian Christian testimony as a by-product of Indian Army occupation.

COMMUNITY CONFLICT

The village has an exceedingly strong sense of community pride and fellowship. It is also strongly individualistic.

Along with all its other achievements the village has succeeded in producing more headaches for Presbytery than perhaps any other group in the Synod. Differences of opinions have at times, caused divisions. A village love feast at one time grew out of the healing of a conflict that had the village split for more than a year. The reconciliation in the 1937 revival was a wonderful spiritual achievement. Would that we could say that this was permanent.

Experience over the last seven years with this village shows in miniature almost all the human relation problems dealt with in the League of Nations. It is one of the most vital experiments in Indian Mission history.

LIGHTING THE MASSES

(Continued from page 76)

ture, as God uses them to bring people to Himself, these methods have far-reaching effects. In terms of actual conversions, however, the results are pitifully small. Adult baptisms from among non-Christians are few. Why, when the masses of people are being lighted in this way, are there not more who find Christ as Savior? Can it be that perhaps we here at home have not remembered that work in our prayers? There are many factors entering in, of course, but let us not excuse ourselves by thinking of the things for which we are not responsible. This is my appeal: Let no one who reads this article go to his rest tonight, or any night, without first breathing a prayer for that work which is going on in India, the work of lighting the masses. And then let us look for the fruitage, and rejoice that the light of the knowledge of the glory of God has been made to shine out of darkness.

The Festival Of Light

BY MISS ANNA A. MILLIGAN

I had long wished to see India, that poets' land, "Of flowering saris, of golden palaces, of minarets and towers, of sandal groves and restless palms, of blue-green hills and flowers." India—Mark Twain's "Land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of a hundred nations and a hundred tongues, of a thousand religions and three million gods." India, that missionary's land, where idols and cows are worshipped and women are degraded with an infinite degradation.

When my India visit was ended, Fannie Martin said she was determined that I should not leave until I had seen some things that would prove that the task committed to us had not been finished in India. So she brought me to the mosque of Delhi at the noon prayer time, Friday before Ramadan. Then she brought me to Muttra to see Hinduism.

There, Letha Doyle, one of my former Tarkio Conference girls is now principal of the Teachers' Training School of the Methodist Mission. She had made me promise I would visit her station on my way down from the Punjab to Bombay to sail back to Egypt. She arranged for us to go first to Brinderaban, the sacred city of the god Krishna. It is a city of temples. There is no other "industry." One temple area is 800 feet by 450 feet, with a large tank in the enclosure, where Hindus used to drown girl babies. British control put a stop to that . The priests of the temple send agents out over India to drag away unprotected widows and bring them here to be slaves of the temple and to satisfy the sensual lusts of priests and other lazy men who come here to live off the gifts of the pilgrims to the temple. We saw these women, marching around the temple area singing praises to Krishna, as they are compelled to do four hours every day. After marching and singing, they are given a little bag of rice for food.

One morning a dying widow was found at the door of the Methodist Mission Hospital there. The woman was supposed to be done for and a message was written and left with the suffering body, stating that the temple had no more use for her. But Christ had use for her. She did not die. The Mission Hospital does wonderful things in Christ's name, and this woman is today telling the joyful news of the Savior's love to her sisters, who are still bound in Satan's chains.

Miss Doyle and her co-workers, took us that night to the tank where the "Festival of Light" was celebrated. This is the most important of all the 45 Hindu festivals held annually in honor of Krishna. On the way we passed cars, wagons, ekkas, tongas, bullock-carts, camel-carts, all filled to overflowing with people, besides the multitude on foot. Among them were scores of fakirs. Such a time is harvest time for these religious beggars.

The lamps were already lighted

when we arrived. They covered the steps to the temples; they were on the edges of the roofs, outlining them in light; they were on frames and racks and shelves; they were above and before doors and windows; they were floating on rafts on the tank; they were everywhere. All day long in the streets, venders had sold the little earthenware cups to hold the oil which formed the lamps. The wicks were twisted fleece cotton. The oil was butter-fat, 2000 pounds of which were used on this occasion.

My missionary friends held me by my arms to keep me from being lost or crushed or having my clothes torn from me in the crowd that surged about us. Men and boys, elbowed and jammed and pushed over and through and past everybody rushing about. Some shouted. Some played on cymbals and drums. Some sang, "Krishna sarag, jai, jai." This is their festival of joy. Decorations were profuse and varied. Houses were daubed with colored designs. Carts were colored in all sorts of ways. Bullocks horns were painted blue, yellow, red or brown. It was fantastic. At last we had seen enough and started home.

On the way, those 25 Christian young people in our bus sang hymns, so that they could be heard by the many pilgrims, who like us, had seen enough and were making their weary way homeward. One song was:

"Jai, jai, jai!
Masih Kai jai!
Yisu Mashi, Ki jai!

They told me it meant, "Victory to Christ! To Jesus Christ the victory!"

The next night my friends took me to see the "Sacrifice of Light." There again we saw idols, fakirs, a man on a bed of spikes, sacred turtles, musicians, beggars, peddlers, devotees chanting praises, and the temple with the pyramid of lights. After the priest lighted the lamps on the pyramid, he, dressed all in red, mounted the platform under the temple bells and swayed the pyramid over and across, up and down, around and around amid the murmurs of adoration. After a long time he stepped down and the crowd made one mad rush toward him to pass their hands through the sacred flame. Again we had seen enough and made our way home.

One year, Miss Porter at Brinderaban asked Fannie Martin if the United Presbyterian Mission had a good woman evangelist, who could be spared to help in the personal work among the pilgrims at the "Festival of Light." She replied, "Indeed we have," and the Mission released Raj Kumari, who was most happy to be allowed to give this service. Raj Kumari had been a pilgrim herself to that festival as a worshipper of the god Krishna, seeking the light, but finding only darkness. Later she found Christ. So she went as messenger of Christ and witnessed to the joy and peace which are hers through Him. Her face fairly shone when she returned to her work at Gujranwala, when the Festival was over. She is working and praying for the dawning of the day when the son of Righteousness will arise over India, and when all Indians shall worship only Him, who is the true Light of the World.

Suggested Devotional Service

For Program—Study on "Oil Lamps Lighted—Evangelism in India."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for the year beginning April, 1942: LIGHTS IN THE BIBLE

NOVEMBER: FIVE LIGHTED LAMPS—Matt. 25:4

(Feature a placard on which is the following:

"You cannot make CHRIST known
If YOU do not KNOW HIM."

Opening Thought: "Honest toil is holy service, faithful work is praise and prayer."

Song: Bible Songs Hymnal No. 28.

Dramatization: Matt. 25:1-13.

Prayer:

"Come Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart!"

Song: B. S. H. No. 54.

Prayer:

"O make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old.
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

Responsive Reading: Ps. 27:1-6.

Poem:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Song: B. S. H. No. 56.

Prayer: "Thou Light and Desire of all nations, watch over Thy messengers both by land and sea. Prosper the endeavors of all Thy servants to spread Thy gospel among heathen nations. Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power. Bless our, and all other Christian congregations gathered from among the heathen. Keep them as the apple of Thine eye. Have mercy on Thy ancient covenant people, the Jews; deliver them from their blindness and bring all nations to the saving knowledge of Thee. Give to Thy people open doors to preach the gospel and set them to Thy praise on earth. Hear us, gracious Lord and God. Amen."

Prayer for India: (See 17-22 Days in Prayer Cycle.)

Closing Thoughts: "It is surprising to observe how much more anybody may become by simply being *always in his place.*" Also: Rom. 13:10-12; Eph. 5:14; Rev. 2:10 (b).

Program Preparation for Women's and Young Women's Societies and for Girls' Circles

SUBJECT: OIL LAMPS LIGHTED EVANGELISM IN INDIA

Worship: Use the Suggested Devotional Service P. 82.

Roll Call: Name of a Missionary in India.

Lights: Lights may be used in various ways. Since "oil lamps" are not available, small candles can be placed in rows on windows, or on high pieces of furniture. See "The Festival of Lights" P. 81.

Visual Helps: A Map of India, or one of our own mission field, is indispensable. Secure one from the Literature Department, 904 Publication Bldg., Pittsburgh, Pa., and keep it as a part of the permanent equipment of the church. Locate our mission stations.

"A map is not a map to me
Of rivers, mountains, lake and sea;
But people sad and people gay,
Little children at their play;
Folks with feelings like my own
And some place they call their home;
Their skin may black or yellow be,
But brothers sisters all to me,
Members of God's great family."

Feltograph: If some one in your society can make a "Feltograph," use the picture on the jacket of the new book *In the Shadow of the Himalayas*. If you want a sunset scene put in all the pastel shades you can think of (you cannot exaggerate the coloring) pink, coral, lavender, gold, purple and all shades of blue. In the foreground place a village, people, or some of the little pictures in this magazine. Tell how our field is really in the shadow of the mountains.

Discussion: The articles in this issue of the Magazine are rich in suggestion. At this time use material from Miss Anderson's and Miss Campbell's book *In the Shadow of the Himalayas*.

The Villages: pp. 293-319.

The Story of the Famine: pp. 243-252. In the light of the present agitation in India against the British, it would be well to bring out the fact that the famines that have decimated the population of India for centuries have not occurred for many decades. Why? The great irrigation systems inaugurated by the British have prevented famines.

Revivals: pp. 198-242. Through these revivals "new oil" was provided for the old Lamps of India.

Dramatization: A simple dramatization can be worked out on the Dedication of the new Tuberculosis Ward of the Sialkot Hospital (See pp. 114). Let one person represent Miss Kate A. Hill; another will represent Dr. Reba Hunsberger giving briefly the points brought out by them. Have the little "tablet" on the wall. Lady Glancy will unveil it, as she gives a few gracious words of appreciation for this contribution to the health of the people of India.

Flashes from the Fields: Bring bits of news from India. Remember that India as well as Egypt is "Spot News" these days.

"Islands Of Brotherhood" In A World Of Turmoil

BY MRS. HELEN McKNIGHT

TWO hundred years ago there lived a Quaker by the name of John Woolman who had a heart so full of love that he was sensitive to the welfare of all people. So sensitive was he, for instance, to the welfare of the slaves that he never ceased to plead for their freedom among his own people, so that long before the Emancipation Proclamation, slavery had ceased among the Quakers. Some one had said that if there had been ten thousand such men working across national boundary lines in these days, organizing little "Islands of Brotherhood" where men look out upon society not in terms of technical but in terms of moral and spiritual values—they might constitute the leaven which would save the world.

"Islands of Brotherhood"! A fascinating and lovely thought which, more than anything else, furnished the inspiration for the creation of some of these little "Islands", wherein we might cross the lines that separate mankind—national, racial, religious and color—and demonstrate to the world that the people of different nations engaged in the war of states can work and worship together in the CHURCH as the "Family of God". And so, this is the thing which we of the Kenmore Church set out to do last year as a part of our Mission Study Class on World Christianity and World Brotherhood—a class, meeting annually for a period of five successive weeks, having a total membership of approximately two hundred men and women each year.

Preceding the opening of the study course last year, contacts were made with various national and racial groups looking toward the formation of fellowship groups in which a number from our class would entertain a like number from some other nationality or race—not in a condescending or patronizing way, but very definitely in the spirit of Christian brotherhood and in the firm conviction that the peoples of other nations and races have much to contribute to us. Forthwith at the first meeting six projects were launched with the request that people volunteer to participate in the group in which he or she was most interested, and that all groups carry out the project during the five-week period of the Mission Study Class. The response was so immediate and whole-hearted that by the time people left the Church that evening each group had set up committees and made plans for their "party".

INTERNATIONAL PARTIES

In the brief space of this article it is impossible to do more than touch upon the highlights of each experience, but a brief outline reveals, first, a lovely luncheon at one of our homes in which ten of our number entertained ten Norwegian women. The gay chatter with its inevitable exchange of recipes, the comparison of customs (in which WE learned the most!), the ripening of friendships over knitting and through music all contributed to a spirit of warm Chris-

tian fellowship. Next came two different evening parties in homes at which we were privileged to have the presence of Miss Lois Kingan, one of our own missionaries from Egypt. This is mentioned specifically because of the grateful, humble, appreciation of a group of Negro women, and the deep significance of such an experience with a group of fine, cultured, wealthy Jewish women. Both groups were deeply impressed with Miss Kingan's personality and while the Negro women had a real understanding of her missionary work, we also felt that many of the Jewish women caught the true significance of her mission, and we were thrilled when they expressed a desire to have Miss Kingan speak at their Sisterhood when next she visited Buffalo.

Another enjoyable experience was a dinner in the Church for twenty Hungarian men and women given by twenty of our men and women. That the party did not break up until midnight attests to the enjoyment of music, moving pictures, shuffle board, ping pong and good Christian fellowship.

Perhaps the most unique single experience in world fellowship was a cooperative dinner and program with a group of Polish people in the German Lutheran Church in which they were meeting! The humble, loving appreciation on the part of these dear people for the friendliness we were showing was deeply touching as together we broke bread, sang familiar hymns, each in our own tongue, and found a common delight in the mutual display of handwork and precious possessions.

The last party was an evening party in one of our homes for a group of Italian mothers who were Catholic and, of the old school—speaking very little English. While there was an interpreter we found, as the evening progressed, that the language of Christian love and friendliness is a universal thing, scarcely needing an interpreter. Moving pictures and music proved to be good entertainment and the beaming faces, the hearty handclasps and effusive smiles and "thank-yous" upon departure were sincerely touching.

WORLD FELLOWSHIP MEETING

And so, out of these little "Islands of Brotherhood", created in the spirit of Christian love and friendliness, there grew a great World Fellowship Meeting in which the program was presented entirely by representatives of these groups and a few additional people of other nationalities—their contribution to us! No words could ever express the glorious thrill of that great gathering of over three hundred people, the atmosphere throbbing with good will and warm Christian friendliness, vibrant with the very presence of God Himself. We listened to "The Old Rugged Cross" in Swedish, the Lord's Prayer in Welsh, Scripture Reading in Welsh and Gaelic, a prayer in Norwegian, and, in the words of one who attended "I didn't understand a word, and yet I understood every word"—so universal is worship! In the very brief message brought by a representative of each group our hearts were warmed and inspired by a very much higher than average degree of spirituality and real evangelistic zeal and testimony. The contribution in song and instrument, a splendid reading by a little Negro girl with

charming personality, greetings from the representative of the Jewish group, Council of Churches and International Institute enriched the program as it built up to the following climax: a lovely, rather shy German woman came to the platform and read the twenty-third Psalm in German after expressing in a quiet way her deep gratitude for the privilege of reading in her mother tongue —a privilege, she added, seldom accorded her any more. There followed the singing of "Blest Be the Tie That Binds" in twelve different languages and the Benediction by five pastors, each in a different language, concluded in English by our own pastor. In the social period which followed, with refreshments, a display of the handwork of different nationalities and the opportunity for all groups to become acquainted with each other, perhaps the most frankly amazed and grateful group was the Jewish group, who never ceased to express their delight at such a gathering.

There were some very touching incidents in connection with this venture in fellowship. At Christmas time the Italian women sent me a beautiful corsage and several sent Christmas cards.

The Hungarian women invited our women to a marvelous dinner—a real Hungarian dinner, which was delicious. They had a lovely program, too, and when we began to tell them goodbye, we could hardly get a word in before they began to thank us for coming.

The Jewish women invited our women to a dessert luncheon in the Synagogue on the occasion of a special meeting of their Sisterhood to hear a noted News Analyst—this the day after Pearl Harbor.

When my husband started away to his duties as a Chaplain, one of the most deeply moving messages came to us. A colored woman called to assure him that the prayers of the colored people of Buffalo would follow him every step of the way and they would see that his wife and children should not want for anything during his absence!

We had crossed the lines of race, nationality and color. We had met not an English, German, Pole, French and Czech, as colored and white or Jew and Gentile, but as the Family of God, demonstrating that in the Church the world is bound together in understanding and love through God, the Father, Who hath made of one blood all people.

We had created our little "Islands of Brotherhood", and there had been awakened within our own hearts a new unselfishness, love and sympathy which, as these groups entertained us in return and our friendships grew and ripened, developed into a deeper understanding and appreciation of the people of all nations, races and color, and challenged us anew with the fact that the Church is the one institution left which can bind men close to God and to one another.

The address of the new treasurer is, Mrs. Samuel E. Baird, 907 Publication Bldg., Ninth St., Pittsburgh, Pa.

Christian Warfare

A Quiet Hour Talk at the W.G.M.S. Convention. By MRS. DON P. MONTGOMERY

OUR thoughts are much on war these days and rightly so. Our sons and husbands are engaged in it, our money is invested in it, and our every day living is affected by it. In this quiet hour meditation we shall not fully divorce ourselves from war-like terms, but we shall try to rise above and beyond this present world conflict as we center our thoughts on the Christian Warfare.

There has long been war between man and his Maker. Adam threw down the gauntlet in the garden of Eden and from that day forward there has been no truce, no treaty between God and man by nature. The creature has been at variance with his Creator. Those of us who know His peace, have it because His Spirit has made us long for it. Left to ourselves we would go from conflict to conflict, from struggle to struggle, until it ended in eternal destruction.

But though man by nature does not make terms with God or sue for peace at His hands; God showed His unwillingness to be at war with man. God so loved us that He sent an ambassador to reconcile us unto Himself. The very announcement that an ambassador is being sent should make us as sinners prick up our ears and listen. His meekness and His majesty alike forbid us to turn away.

Some years ago, with one accord, all nations agreed to honor ambassadors. Before our entrance into the world conflict, many ambassadors were sent and received. Such ambassadors as Wells, Kennedy, Winant, Togo, and others. Today the Prince of Peace sends his ambassadors to the rebellious of the world. In view of the fact that ambassadors between nations are usually received, strange that all people should have conspired to dishonor the ambassador of God. Which of God's ambassadors in the old time were not persecuted, rejected and slain? Were they not stoned, beheaded, sawn asunder? How continually they were maltreated and made to wander about in sheep-skins and goat-skins, though of them the world was not worthy. So today, there are those to whom the proclamation of mercy will sound commonplace, who will turn on their heel and say "There is nothing to it." Some too will be too indifferent or too pre-occupied with other matters to even hear the proclamation.

On the other hand the ambassador of God is very welcome to many, who have felt bitterly their estrangement from God and with a welcome ring in their voice will cry out, "How beautiful upon the mountains are the feet of them that bring glad tidings—that publish salvation."

Ambassadors are especially welcome to a people who are engaged in a war which is beyond their strength—when their resources are exhausted and defeat is imminent. This present world conflict cannot last forever. A flag of truce will have to be raised and an ambassador sent and he will be welcomed.

We, mortal men, have been defiant to the King of Heaven, whose power is irresistible; whose voice

breaketh the cedars of Lebanon; whose hand controlleth the great deep sea. He it is that bindeth the clouds with a cord. From the lofty battlements of Heaven, He hurled down Satan. How can we hope to stand against Him? How can we venture to be at war with One who holds the keys of hell and death and hath all power in Heaven and earth to use as ammunition against us. Happy for us that terms of peace are proclaimed in our ears. Never was war more charged with disaster than that war which we try to wage against God. We must accept His embassage of peace.

Now when an ambassador is sent, he usually has a commission to fulfill and often brings with him terms of peace. He is always welcome if the people know he brings no hard terms. Russia's ambassador to Finland and Germany's ambassador to Poland were not welcome for it was as though they said "We will make peace provided you put out your right eyes and cut off your right hands." There are no unreasonable terms in the gospel. In fact, there are no terms at all. It's an unconditional surrender that God requires of us. The Lord saith, "My oxen and my fatlings are killed; all things are ready; come ye to the supper." The terms if we can call them such are "Believe and live." or "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved." And it is a peace that shall stand for ever and ever. No temporary peace—no Versailles Treaty between one world war and the next, but it is an eternal unbroken peace.

God's ambassador not only fulfilled His divine commission, but Christ our Superior officer handed to each one of us a warrant, "Ye are my ambassadors, Go tell." And because men are proud and self-righteous and have hardened their hearts, we are to pray them to put down their weapons. We are to beseech the unbelieving. Did the Father in the parable of the Prodigal Son say in a half-hearted manner, "My son, come back and I will forgive you all"? And when the spoiled child stamped his foot and said "No" did the Father say "Very well, I dislike to leave you here among the swine." No, rather He besought him, "My dear son, why will you prefer the company of swine to your Father's house? Why will you wear rags when you might be clothed with the best robe? Why will you starve in a far country, when my house shall be full of feasting"? Then the venerable old father puts his arms about his son and kisses him in all his filth —just as he is (for great is the love wherewith He loved us when we were dead in our trespasses and sins.)

In such style ought we to plead with men. Oh, that we might be used to reconcile some to God. There will be some who will not be reconciled, but it is not ours to pull down the white flag of truce. We must still hold out mercy to them.

How long will this war last? As long as we live. There will be no discharge until death, when with Paul we can say, "I have fought a good fight; I have kept the faith." Then shall we receive our honorable discharge "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

*OUR HERITAGE OF DEVOTION FROM THE MEDIEVAL CHURCH**

By MISS M. STELLA ROBERTSON, Cairo, Egypt

I. *Great Souls at Prayer.*

I wish to use for our opening song this morning a hymn from one of the greatest men and greatest Christians of the Middle Ages, Bernard of Clairvaux,—in our Book No. 427: *Jesus, Thou Joy of Loving Hearts.*

It seemed to me, in considering the vastness of this fascinating subject, and the fewness of the minutes at our disposal, that it would be wise to focus our thoughts upon what we have learned from a few outstanding Christians of this period, about their habits and experience in the Life of Prayer.

It is a trite commonplace to say that the path to Holiness and Power with God and Man is the path of Prayer, but how far most of us are from realizing what prayer demands. In the word of Mrs. Herman *"Prayer is not a spiritual romance . . . but an act of devotion influencing the very depths of the soul, permeating the whole life, and shaping every action. And this self-surrender is not an isolated act, but involves a habitual and progressive discipline, a life-long conversion from love of self to love of God."* And in another quotation from the same writer, *"Prayer is, in the last resort, worth exactly as much, or as little as the man behind it."*

Let us think, then, of lives in whom prayer was the source of secret power, manifested in quite different ways.

1. *St. Teresa*: Prayer as the path to Holiness.
2. *Brother Lawrence*: Prayer as Service.
3. *Francis of Assisi*: Prayer as the source of Joy.

1. *St. Teresa* (1515-1583), a native of Old Castile, Spain, though from the age of 18 she was a Carmelite nun, was in a sense a product of the earliest influences of the Reformation, since it was they which caused her to become conscious of the corruption in her own and other Orders, and to take steps to change this state of affairs. In some of her writings, she describes the life of the soul as a garden, and lets us see the longings of her heart for the growth of those flowers and fruits of the Spirit which were intended to gladden the heart of the Heavenly Gardener. She likens prayer to the water needed to make all fruitful, and tells us how at first it was necessary to wearily trudge back and forward with her little pitcher, and how, there were seasons when she grew weary, and the garden grew parched, and ugly, until, at length she claimed the promise of the up-springing Well of Water, springing up effortlessly, and making all beautiful and fruitful within and around the Garden.

Let us pause to join St. Teresa in one of her prayers of aspiration.

"Govern all by Thy wisdom, O Lord, so that my soul may always be serving Thee as Thou dost will, and not as I choose. Do not punish me, I beseech Thee, by granting that which I wish to ask if it offend Thy love, which would always live in me. Let me die to myself, that so I may serve Thee; let me live to Thee, Who in Thyself art the true Life." Amen.

2. *Brother Lawrence* (about 1666), or, to use his other name, Nic-

*A Devotional Address given at the meeting of the Association, Assiut, Egypt, January 1942.

olas Herman of Lorraine, was a humble Lay Brother among the Barefooted Carmelites at Paris. We are told by himself that he had been a footman, but being a "great awkward fellow who broke everything," he asked to be received into the Monastery in order that he might there be made to smart for his faults, but since, at the age of 18, he had received, "a high notion and esteem of God in faith, and resolved to perform all his actions for the love of God, he had met with nothing but satisfaction in his service." "His work was mostly in the Monastery kitchen, and to this he had, by nature, a great aversion, but he accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do his work well and had found everything easy, during 15 years that he had been employed there.

He said that the most excellent method he had found of going to God, was that of doing our common business without any view of pleasing men, and (as far as we are capable) purely for the love of God. That we ought not to be weary of doing little things for the love of God, Who regards not the greatness of the work, but the love with which it is performed.

It was observed, that in the greatest hurry of business in the kitchen, he still preserved his recollection and heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquility of spirit. "The time of business," said he, "does not with me differ from the time of prayer: and, in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were on my knees at the Blessed Sacrament."

3. *Francis of Assisi* (1182-1224). In the strange and beautiful life-story of Francis, we see, I think, more than anywhere else the life of prayer as the life of pure and divine Joy.

When Francis Bernardone was born into the home of a rich merchant of Assisi, Chesterton says the world had just emerged from the 600 years of grim hard ascetism which was its penance for the unnatural vices of the Greek and Roman civilization. It came out feeling young and fresh again. The young Francis threw himself with zest into all the pleasures of the world of fashion of which he was the born leader.

Time does not allow for us to follow the strange and abrupt pause in the life of young Francis, or the sudden break-up of all his habits, and negation of all his former likes and dislikes. The fastidious young man, seeing a leper on the road, and loathing his nearness, yet dismounted from his horse and threw his arms around the filthy, tragic object,—and continued to do unaccountable things, for the sake of the new love of Christ in his heart, which was to make him the great lover of all things, animate and inanimate. Having shocked and wounded the pride of his ambitious father, he went out one day from what had been his home, clad only in a hair-shirt, and having parted with all his possessions, made himself a homeless orphan, and wandered. But, as he went out under the frosty trees, he burst suddenly into song! And this was prophetic of what was to follow. In Chesterton's words, "It was by this deliberate starting from zero, from the dark nothingness of his own deserts, that he came to enjoy even earthly things as few people have enjoyed them. For there is no way in which a man can *earn* a star, or *deserve* a sunset, and the less a man thinks of himself, the more he thinks of all the gifts of God."

Let me quote,

All creatures of our God and King
Lift up your voice and with us sing
Allelulia! Alleluia!

Thou burning sun, with golden beam,
Thou silver moon with softer gleam,
O praise Him!
Alleluia!

And all ye men of tender heart,
Forgiving others, take your part,
O sing ye Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care,
O praise Him!
Alleluia!

The last scene in the life of Francis, "God's little poor man," was when, by his own request he was lifted from the rough bed on which he lay dying, and laid on the ground, clad only as he had been when he first set out on his life of poverty, in a hair-shirt—to assert, by his last gesture, that "praise and thanks spring to their most towering height out of nakedness and clothing." Like Job he seemed to say—

"Naked came I out of my mother's womb and naked shall I return.

"The Lord gave, and the Lord taketh away. Blessed be the name of the Lord."

The atmosphere of the medieval world, the quaint language of these saints of a far-off day, and especially the stories of miracle and supernatural happenings make these old records seem to us, at times unreal, but the lessons they have taught the Christian world have been handed down to us in other lives and ring true to present-day experience.

Would that we could, for ourselves, in this day of perhaps the greatest crisis the world has ever seen, recapture the longing for Holiness and complete conformity to the Will of God of a Teresa. Would that we might learn with Brother Lawrence, in the midst of clamouring duties, to keep the quiet serenity that comes from an inner Fellowship with God. Would that our eyes might again be opened to see those things that are invisible, and that we might help to make them real to the eyes of men today! And would that we might learn for ourselves, as men *are* learning anew today, that, as with Francis, it is possible to "suffer the loss of all things, and count them but refuse,"—not only for the sake of one's native land, or even Freedom's cause, but "for the excellency of the knowledge of Christ Jesus our Lord."

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, The Sudan

A VILLAGE CLASS

Being an attempt to picture a village class among the Shilluk Tribe

By ELSIE E. GROVE, Doleib Hill, The Sudan.

"The Lady has come! The Lady has come!" chorused several little black girls as they came running out to greet her and to possess themselves of her basket, charts, camp stool, etc., and so lighten her burden. It was a welcome relief for the sun nearing the zenith was pouring down its tropic heat without mercy. Thus relieved, the Lady was piloted to the village class room,—the shade of a wide-spreading heglig tree. We have no school room and do not want one until the village people will provide it themselves. An ordinary Shilluk house is not suitable for class room. The only opening being the door, there is not enough of light or air,—and so the shade of the tree.

Word quickly passes from village to village and from tukl (native house) to tukl that the Lady has come. Soon they begin to assemble by ones, twos, and threes, taking their seats on the ground in a semi-circle around the teacher; and strange to say, front seats were the

choice ones, first comers crowding up almost on top of the teacher.

What a group! Here were naked babies in arms, the toddlers; boys and girls a little older grown; two or three boys bent on mischief or curious to see what it is all about; young women and elder women; and believe it or not, an occasional man comes and sits down on the edge of the group to see what those women, —nothing but cattle in his thinking, —are doing, what they can do. The village chief; a witch doctor; a fisherman returning from the Sobat River only a few paces away; travellers going to or returning from Malakal, the Government center of the Upper Nile Province, attracted by the crowd, stops to rest, hear and see. What possibilities in such a group! What opportunities for influencing life!

NATURE'S BOOK

With nature all about us there is no lack of teaching material though there is not a *book* to be studied or memorized to take away the zest of learning. There is *life*,—vegetable, insect, bird, animal, and human life. Did we forget the germ life? Impossible! It is there in rich abundance, the filth and dirt,—a splendid breeding ground,—and who, savage or intellectual, is not interested in life?

Nearby a woman is hoeing a small plot of grain; sheep and goats are browsing about; a kid chased by a playful puppy seeks refuge in the midst of our group; a busy ant finding its way blocked makes known its displeasure as only some of these ants can; a toddler selfishly insists on having the place of some of the girls who are sewing by the side of the teacher, prevented in this, she resorts to the only method she knows of getting what she wants,—yelling at the top of her voice; flies swarming about the eyes and unwashed faces of children; a cloud of locusts passing overhead, part of them stopping to feed on any vegetation that can be found; two small boys rising up in the midst of the group to settle a quarrel in a club fight, each one being encouraged and urged on by his respective relatives who believe in training them young in the use of the club, the clubs in this case being small sticks; in a village a short distance away two women, one of them a member of our group, come to grips over some milk for their babies, a gash on the back of one of them and a gash in the shape of two sides of a triangle on the cheek of the other with one or two small bites witness to the fact that they can use a Shilluk woman's weapon—her teeth—to good effect; a dance in a village a stone's throw away; so we might go on mentioning little incidents, life situations, just packed full of interest for lesson material.

LINE UPON LINE

The members of the class gather and seat themselves on the ground. A moment or two is given to greetings and a little conversation, all very informal, then comes the request from this one and that one,—"Lady, I

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want my quilt patches to sew, Lady, I want my quilt patches to sew." In the beginning until they learned to come with clean hands the request for patches was followed by the query, "Are your hands clean?" There would be a showing of hands for inspection,—it was most interesting to get their ideas of clean hands,—resulting perhaps in two or three scampering off to the river to wash. Naturally, the Lady cannot give patches to all of them at once, so the request keeps up becoming more and more insistent until all have their sewing. At times it may continue right through the hour if there are tardy ones as there frequently are. The work received, there may be a race to see who would be the first to get inspection from the teacher and receive more patches. This often results disastrously,—the work ripped out, instead of getting more patches she must sew the old ones again while she gets the laugh of the group.

As the sewing goes on there is laughter and banter, song and jest interspersed with gossip or news, to all of which the Lady has little time to listen,—this does not mean that she is too busy to teach as she works, a busy teacher cannot fail to teach; it is a case of pupils driving the teacher with their demands,—"Lady, I want thread;" "Lady, I want a pin, mine is lost;" "Lady, see my work, I want more patches;" "Lady, my needle broke," always it is "my needle broke," not once has it been "I broke my needle." In this class never has the teacher had to call any one back to her work, or try to drum up interest. The interest is there, the will to work does not lag but keeps up week after week and month after month until the teacher herself marvels. It is not always easy for them,—a mother may have to sew with her baby on her knee or tugging at her breast. A girl may have a toddler by her side demanding attention. Another one may be called away by her parents to perform some task. A woman asks to take her patches home with her or sends for them. She is cooking food in an earthen pot set up on two or three stones or pieces of hardened clay over a fire in a shallow hole in the corner of the yard. A gust of wind may work havoc with thatched roof or grass fence, so fire and food must be watched. But these women and girls go on in spite of odds.

"Is there growth and development under such circumstances?" you ask. A woman's quilt nearing completion is blown out by the wind in front of some small children with hands unwashed for sewing who take hold of it in admiration, she calls out,—"Take your hands off my quilt, I do not want it soiled." Has there been growth in her ideas of cleanliness? Look into the face of a girl or woman and see her pride in her completed work and tell me if there has been growth. Long continued endeavor often under difficulties can only result in growth; eternity alone can reveal the extent of that growth.

A. B. C's

While this class in sewing is at work a teacher from the girls' school or one from the boys' school may have the small boys and girls in a group teaching them the letters, figures, simple questions in arithmetic or nature study about animals, birds, etc., songs, plays, and games. Their favorite play is one to the tune of "Have you ever seen a lassie?" It is a sight worth seeing to watch those kiddies singing and going through the motions of pounding grain, sifting and grinding it, even the older group cannot keep from joining in with them. They have a lively time in which there is no lack of interest. At times there may be a lull in the conversation in the sewing group in order to hear question and answer in the kiddies group.

(Continued on Page 113)

To Presidents Of Presbyterial Societies

Dear friends:

Inquiries have come to the Board of Directors of the Women's General Missionary Society concerning the financial support of missionaries who have been detained in America and what societies are expected to do in reference to the payment of their salaries, pledged or unpledged.

The Board requests you to contact your auxiliary societies asking them to continue their interest in these missionaries and the payment of salaries as usual.

It is no fault of these workers that they have been hindered from returning to their fields of labor. The Board wants to retain these experienced devoted missionaries who are ready at the first opportunity to go out to the fields to relieve those who have been so overburdened because of shortage of workers and who have suffered severe strain because of war conditions. While they are detained, they must be cared for. Some have not been able to secure temporary work. Many are doing fine missionary work in the home land—in Presbyteries, Mountain schools and in our several Indian stations — and are earning and receiving their regular salaries. A few are in college and Biblical Seminary fitting themselves for more efficient service and must be supported by us.

A number of missionary nurses are at home and have secured positions that support them. If, pending the return to normal conditions, societies wish to transfer the salaries of any of these workers to other missionaries who are on the fields abroad, this can be done; or the money usually given for these salaries can be paid and used for the travel expense in returning these missionaries to their fields. The cost of travel is increased now three or four fold and undoubtedly will continue at a high rate for some time and must be met in some way. A number who came home this Spring on regular furlough naturally receive regular salary. The majority of our missionaries are still on the fields bravely carrying on. The work of some has been hindered temporarily, but not abandoned. When conditions permit, this work will be fully resumed and it is hoped that societies will do their utmost to support the work and the workers.

The Board appreciates very much the response to its action in increasing salaries of all missionaries at home and abroad. Societies and individuals answered this appeal in a fine way.

It is hoped that societies may have a deeper interest this year than ever before as the calls are louder and the needs of the world are greater. Let us sacrifice a little more and give more liberally and pray more earnestly for our work and for the missionaries who are so faithfully and devotedly representing us. Pray, too, that more young women may give themselves as missionaries to take the places of those who must retire after long years of faithful service.

Faithfully yours,
The Women's Board
Mrs. J. D. Sands, President.

Resignation of Mrs. H. S. Boobyer From The Board of Directors

These are days of changes. Boundaries of countries are shifted. Executives are moved from place to place. Personnel of corporations are not stationary. Membership of any organization can not remain the same.

These days of war have necessitated the change of place of living of many households. We are not surprised then that the personnel of the Board of Directors of the Women's General Missionary Society must be changed also. It has been necessary that Mrs. Harriet S. Boobyer change her residence to St. Petersburg, Florida that she may be a companion of her daughter while the husband is serving our country in the Navy.

The Board feels very keenly the severing of the ties of membership. Mrs. Boobyer was elected a member in 1926. During the sixteen years she has been a most faithful and capable member serving as Prayer Group Secretary, and Temperance Secretary prior to her office as Treasurer. She has endeared herself to many members of the Women's General Missionary Society in its annual Convention and also as she presented different phases of our work in meetings of Presbyterials and societies.

Mrs. Boobyer with Mrs. A. J. Randles visited our mission fields of Egypt, India, and The Sudan in 1937 and brought back to the societies of all our American presbyterials the interesting facts as seen in each station. The information gained by this mission tour has made these two members valuable in the Board's discussion of problems and plans in our Foreign work. For several years she has represented our Board on the Pennsylvania Council of Churches and served as chairman of an important committee. For fifteen years she was Temperance Secretary and planned well for this important work in all presbyterials.

Just one year ago our beloved treasurer Mrs. J. B. Hill was called to her Father's home. To fill this important position Mrs. Boobyer was elected General Treasurer. Through her business ability, good judgment, kind and courteous manner she has rendered a great service in the Kingdom's work.

The Board regrets the necessity of her having to sever her connections here but praises God that we have known her as a faithful co-worker.

We crave His richest blessing upon her in the new home and in her every undertaking.

To us the chain of friendship stretching far links days that were, with days that are.

Mrs. Samuel E. Baird has been elected General Treasurer and we ask for her the kind cooperation of our Presbyterial Treasurers. Mrs. Baird became a member of the Board about one year ago and was elected Recording Secretary. This was not new work for her as she had served well in the same position for ten years in Allegheny Presbyterial. She has been very efficient as Recording Secretary and will fill the new position with the same devotion.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

"STUDY TO SHOW THYSELF APPROVED"

On the windows of a certain publishing house in one of our large American cities the passer-by may read "Books are the only things that live forever." While but a partial truth, it is a fact that books do live. What is written may be handed down from generation to generation.

Without detracting in any way from the value of religious and devotional literature, so essential to the development of strong Christian character, we would place greater emphasis on the place missionary literature should have in the curriculum of the church. If we believe that "The Mission of the Church is Missions," then we must believe that a study of this vital subject should have a larger place than it has ever had in our church life.

As we begin in earnest in our autumn and winter programs, why not make an intensive study of late missionary books? The old-fashioned Mission Study class cannot be improved upon for real study, but it reaches comparatively few, and while it is intensive, it is not extensive. Every member of the congregation should be made familiar with its missionary program.

Why not have a "School of Missions" after the holiday season? The plan has been used in many congregations in our denomination, and in a much larger number in some other denominations. It is briefly this: Classes for various ages are arranged; teachers are provided; the usual prayer meeting evening is turned into a school for four to six weeks. The program consists of a period of prayer and praise either at the beginning or between sessions; following the classes there is an assembly service when a speaker, preferably a furloughed missionary gives a message.

One plan is to make this "family night." Father comes from business, the older young folks come from shop or office or school, the little ones from home with mother. Either a "community dinner" to which each family contributes, or a simple dinner is served at cost by a different committee each evening. Another plan used in churches where there is no Sabbath evening service is for the congregation to come together at the Young People's hour. Some think it necessary to have a cup of tea before the beginning. The program consists of a song and a prayer at the opening; the company then divides, the children going to a class where a good teacher gives missionary stories; the young people divide according to age; the women and men have separate classes. Yes, the men! In some congregations reporting there were large groups of men. We have "feminized" missions too long. Perhaps the School of Missions is the answer. The Assembly hour is given to worship and a missionary address.

Testimonies from several congregations are that never had there been such interest in the missionary work of the church. "More than one hundred attended regularly;" "The men were as deeply interested

as th women;" Our attendance went up to 400 and that is about half the membership of our congregation."

What a wealth of material we have. If different groups want different books, on our own denominational work there are several: The new book *In the Shadow of the Himalayas,* for India; *Tomorrow's Egypt,* for Egypt; *Behind the Garden of Allah,* for the Egyptian Sudan. The interdenominational course on Latin America provides fascinating material: *On this Foundation,* for Adults; *The Rim of the Caribbean,* for young people and several books for children even down to the kindergarten age.

Troubled are we about the missionary conditions in the world? Let the church begin to study in earnest the whole situation. If we go back through history we shall find that while there have been "recessions" in Christianity, there have always been alternations of advance. Whether the coming years will mark a "recession" or an "advance" depends upon the emphasis the church places on this work today.

The Key to the understanding of the whole situation is Mission Study. It will "dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, increase giving, provide missionaries!" Why not use the Key?

WANTED: SUGGESTIONS FOR PROGRAM

As the time approaches in the autumn for planning the program for the following year, there are always questions arising in the mind of the committee: Have the programs of the past year been satisfactory? Have they brought definite information on the subjects presented? Did they lend themselves to a deepening of interest? Did thy have an appeal to the spiritual life? Did they lead women into a new sense of responsibility. Did they interest women outside the membership and draw them into the society?

The general plan has been for many years—since 1900 to be exact—to use the interdenominational study for a part of the program. At one time six months were given to the study of the books. Latterly one month only has been devoted to the study of the Home Mission book and one to the study of the Foreign book. The 1942-43 Program Calendar specifies three programs on Latin America. Perhaps it is not well known, that several denominations classify all work in the Caribbean area under Home Missions therefore there is no separate Home Mission book. The committee this year felt that although we have no work as a denomination in Latin America the subject is of such vital importance that our women should become familiar with all the conditions and understand why Latin America is perhaps the most needy mission field open at the present time. They should know why the Protestant Church is desperately needed in the Twin Continent.

The other nine months of the year are devoted to the study of our own denominational work. Different phases of the work in every field come under review.

The Interdenominational Committee that plans and publishes the study books, looks ahead for several years. The themes decided upon

for 1943-44 are, for Home Missions, "The Church and America's People," which will deal in large measure with the great variety of peoples within our country for whom the church is responsible. The Foreign Mission theme will be "Ventures in Learning and Living." A large part of the study will deal with "teaching them"—the educational work of missions, including the new ventures in adult education.

The committee will welcome any suggestions that are offered for the building of the program for April 1943—March 1944. Please send suggestions to the Editor.

A NEW GOAL FOR THE WOMENS MISSIONARY MAGAZINE

15,000 SUBSCRIPTIONS BY MARCH 31, 1943.

This will mean an increase of 3,000 subscriptions.

Through October we shall repeat our offer of a year ago:—

To Every New Subscriber, Thirteen Months For One Dollar—

October 1942—*October* 1943.

Send all subscriptions to Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21) Pittsburgh, Pa.

WHO'S WHO AMONG THE WRITERS:

Miss Lois M. Buchanan, a missionary to India, formerly Principal of the John and Jane Denham High School, Pathankot, India. On furlough, Wichita, Kansas.

Miss Kate A. Hill, a missionary to India, since 1896. The latter part of her service has been the superintendency of the Memorial Hospital, Sialkot, India.

The Reverend James D. Brown, who has been in District Work in our India Mission and later Professor in Gordon College, Rawalpindi. On furlough, Hartford, Conn.

The Rev. John C. Heinrich, D.D., who has pioneered in Viallage Reconstruction work in India. While on prolonged furlough, he is working as a minister in one of the new industrial centers in Wichita, Kansas.

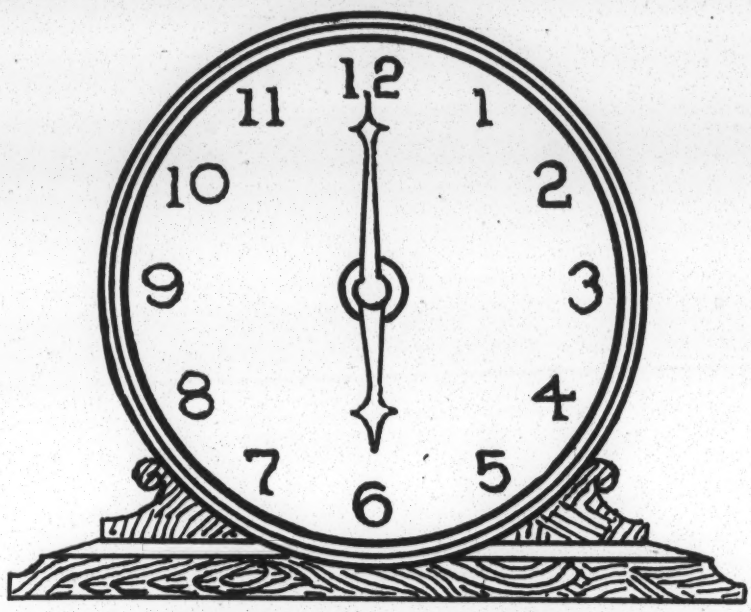
Miss Anna A. Milligan, LH.D., formerly Educational Secretary of the Board of Foreign Missions. A world traveler, having spent nearly two years in visiting our mission fields and fields of other denominations.

Mrs. Helen McKnight, "Mistress of the Manse" at the Kenmore, Buffalo, Church, who is "carrying on" during the absence of her husband, Dr. W. J. Harper McKnight, Chaplain. Mrs. McKnight has had the unusual experience of conducting a large mission study class for several consecutive years, as well as rendering the same service in Buffalo and neighboring cities.

Mrs. Don P. Montgomery, also "Mistress of the Manse," Pleasant Grove Church, Youngstown, Ohio, whose "Quiet Hour" Talks at the W.G.M.S. Convention at Akron were outstanding.

Miss M. Stella Robertson, Head of the Music Department of the American College for Girls, Cairo, Egypt. Also a fine Bible teacher. Miss Robertson and her Mother have kept Open House for soldier boys, one evening every week.

Miss Elsie Grove, on furlough from Doleib Hill, The Egyptian Sudan, has pioneered in village educational and industrial work among the Shilluks.



PRAYERS AROUND THE CLOCK*

Dear Boys of ..... Avenue:

Your neighbors, up and down the block, are missing the fine lads of this street. We are sure that none of you has realized that there are eighteen in The Service in the 3200 block.

We expect that you do not know each other, so we are sending the names of "Our Service Men" on another page. The picture at the top will show you how your neighbors are carrying each of you by name to the Throne of grace. "Prayer around the clock for the boys of our block."

Miss ...., Principal of our .... School and one whom many of you know and love, sent this prayer which she saw on a large bulletin board outside the recruiting station in Burlington, Vermont.

God Bless Them

"Dear God, I ask that you watch these
In training camps and on the seas,
Or where the earth is scorched and black;
I pray you bring them safely back,
Protect each one as best you can,
But make them every one—a man.
Above the bullets' whine and noise
Reach down, dear God, to bless my boys."

Signed *Bill Denham*

We do not know who Bill Denham is but it is the prayer of all .... Avenue, that God will bring each one home in safety. Be assured that daily, through each waking hour and until the shadows of night have fallen, you are remembered in prayer by your neighbors.

With sincere affection,

The Folks of ..... Avenue

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* This is the way the men and women in one city block in one of our cities is remembering the boys in Service. Each person in the block has an appointed hour for prayer. The name of each intercessor is given and his or her hour indicated in the letter.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Thanking Him

"Do we thank our Father, every livelong day
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?

Do we thank our Maker every passing hour,
For each bit of beauty, for each gentle flower;
For the tender twilight, when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher, with each swift heart beat,
For the gift of fingers, for the gift of feet—
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father, simply as a child,
For His utter patience, calm and sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father every livelong day!"

A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

The aspect of the world has changed since the Message was sent to you last year; great changes have been made even in a few weeks. But in these days of stress, separation and anxiety we can still hear His voice: "Come, let us worship and bow down; let us kneel before the Lord, our maker. Be thankful unto Him and bless His Name. O give thanks unto the Lord for He is good: His mercy endureth forever."

We think we have counted our blessings, but we never have. They are more in number than the sands of the sea; a count is impossible. We can not fully realize God's precious thoughts toward us. He knows our anxiety. He knows the changed condition of our homes. He knows the miles that separate many from their households. And He does care.

Whether earthly leaders conquer or fail we, as followers of Jesus, belong to a kingdom not of this world. We have been so mindful of physical conditions and needs that many have grown selfish, using the gifts we receive for the needs of today.

Our Thank Offering, like the tree of gratitude, shelters an increasing number of women and children from the poisonous atmosphere of greed and selfishness. Its fruit forms and gradually ripens until Ingathering Time, when loving hands garner its rich golden harvest for the Master.

The Thank Offering is disbursed each year to all missionary work both at home and abroad for which the women and children of our Church are responsible. Last year

every society in forty-five presbyterials gave a Thank Offering. These all have a place on the Honor Roll. One thousand two hundred twenty-five societies increased their offering of the previous year, the total increase being $12,305.77. This was made possible by the sacrificial love offerings of the members of the Women's, Young Women's, Girls' Circles and Junior societies.

During the year leaders of many Girls' Circles asked if they might have envelopes and report blanks of some special color that would clearly indicate their part of the Young Women's division. The color chosen for these is a very pretty green. So this year on Ingathering Day for the first time there will be white, blue, green and pink envelopes. All supplies are ready for program building and for the Ingathering service; but these supplies will be sent only upon request. In ordering, please state the number of each needed.

The Thank Offering year is from January 1 to December 31. Most of our 1,949 societies will present their Thank Offerings in October and November. These offerings should be sent to the Presbyterial Treasurer in plenty of time for her to send the total Thank Offering of her Presbyterial to the General Treasurer in the early days of December, thus avoiding the danger of checks being lost in the rush of heavy Christmas mail. If the Thank Offering money and the Thank Offering report are sent early in December many people will be made happy: society treasurers and society Thank Offering secretaries, Presbyterial treasurers and Presbyterial Thank Offering Secretaries; and our General Treasurer will be able this year to enjoy the Christmas season, and the joy will be yours also.

"For somehow, not only for Christmas
But all the long year through
The joy that you give to others
Is the joy that comes back to you."

In all our planning let us be much in prayer. Oh, women of the United Presbyterial Church, are you thankful that you know Jesus and His love and care for you? May our 1942 Thank Offering be a loving expression of our gratitude to our Heavenly Father, and with our hand in His, we go forward with confidence.

WHAT ARE THE DUTIES OF THE THANK OFFERING SECRETARY OF A SOCIETY?

To present some interesting material on the subject at each meeting of the society, secure boxes and literature as needed by the members, arrange for the annual Ingathering service, keep a roll of the Life Members and Life Directors and present the subject to others whose names are not on either roll. As soon as the treasurer sends the money of the Thank Offering to the Presbyterial treasurer the Thank Offering Secretary fills out report blank and mails it to the Presbyterial Thank Offering Secretary.

WHAT ARE THE DUTIES OF THE PRESBYTERIAL THANK OFFERING SECRETARY?

To stimulate interest in this work in each society within the presbyterial. Visit each society if possible. Write words of encouragement to the secretaries of the societies. Send out the report blanks promptly, after having written her name and address in the proper spaces of the blank. Get a report from each organization and report name of any society disorganized or merged within the year. Report also any new organizations.

SENIOR LIFE MEMBERSHIPS
$25.00 Each

From August 1, 1942 . . . to . . . September 1, 1942

22. Mrs. Jennie Kammelade, Boyden, Ia. By the Lillian McConnell M. S.
23. Mrs. Charles Schall, Elderton, Pa. By her son, Victor Schaal.

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

RECRUITS WANTED

Can it be that the Young Women's Department was organized in 1903? The records say so! So, next spring will be the 40th anniversary! What place has your society in mind for reaching a worthy climax to honor the occasion? Might not every congregation take stock of its present missionary society set-up, note the number of girls and young women not yet enlisted in active service. Almost any congregation, though small, has material for a girls' circle. Find this in the Sabbath School classes.

There are congregations that apparently have never thought it necessary to make provision for the high school age as to a missionary society. The plea of being too busy on account of school activities is considered a sufficient reason. May it be that no one is willing to assume leadership?

Some feel that because the congregation has never had a girls' circle that there is no reason why the question should ever be raised. After almost forty years of existence, the church should be fully aware of the value of systematic education and training in the main work of the church, missions, available through the monthly missionary society.

May there be a serious attempt to give every girl her chance in the church as well as in the high school or college. Organize now! Report your success for publication.

HONOR TO WHOM HONOR

These are days for the bestowing of awards. The military singles out cases where exceptional valor has been shown. Certain authors rank high in their productions. Scientists and inventors receive acclaim. Colleges and other schools have their eyes on the students with outstanding attainments. The Government recognizes leadership that achieves. This is as it should be. It is possible, however, that there are others, many of them, who deserve to receive visible awards as well as kind words! Honor should be given to him to whom it is due!

This sometimes happens,—several may be participating on the same program. All may give a good account of themselves, but only those who are well known receive much commendation. Did you ever stop to think how little a kind word and a smile cost, yet some go away wondering if it is worthwhile to do their best—no one ever tells them that they deserve praise? Honor to whom honor?

And then there are the recognized brilliant ones. Should they receive honor? Certainly! But should the lesser stars be overlooked always? Again we say, certainly not! They should not be overshadowed always

by their associates. One probably works as hard as the other one. Honor to whom honor!

There are some who are endowed with much ability, but are so shy and unassuming that their talent remains undiscovered to the world. There is a game called the "Talent Hunt"! If this thought could be made a serious business, and clever people would make this their particular aim,—to uncover hidden treasure,—the world would be much richer because of the discovered talent. Besides, these shy ones would be made happy by receiving well earned recognition. Honor to whom honor!

In a recent radio talk, Fletcher Wiley gave some suggestions for developing lives that are overshadowed by their more brilliant or self-assured associates. Give a definite *responsibility* to the shy one. This will place him before the public and arouse his best endeavors.

Some are deterred from doing their best or from being recognized for merit because they feel that they have nothing to give. Such should consider that God has endowed normal beings with certain abilities. Not all have the same gifts. It is for them to know that these gifts are in a sense their possession, or as we would say, they have the *ownership* of them in a measure. This very fact should call out action worthy of acclaim. Others never seem to get any place because they cannot find their niche. *To have a place* one can call her own gives assurance. And how comfortable it is to feel "at home!" This is an argument for giving every member of a missionary society something to do. Anyone *may* merit commendation.

A word that applies to officer, committee chairman or other leader: —If everyone shall receive due recognition, "give your associates the credit they deserve. Don't take all the credit of a job to yourself." Strange as it may seem, this will not dim the leader's honor, but rather enhance it. At the same time, the other workers' morale will be strengthened because their effort has not been in vain. It has not gone unnoticed, honor to whom honor!

We would not have people labor simply to receive credit, but much discouragement comes about because few take the trouble to give a word of sincere appreciation to those who have rendered a real service. Life has many rough spots. The road is difficult so often. Let us help make the intervals of sunshine even brighter by a smile and a good word. Let us give honor to whom honor is due!

As the work of the fall begins, let every member do her share to build up the morale of her society. If each one practices giving commendation, passing over criticism except when it is constructive; if everyone is given her due when she does commendable work; if the chief thought is for others and not for self, honor will be given to all who serve faithfully.

Honor to whom honor!

FINDINGS—NUMBER ONE

The most of us are interested in learning about what others are doing —what they consider important. In this particular case, we are concerned for a group of individuals, the missionary society. There is a place on the annual society blank to record the most worthwhile accomplishment of the year. Keep in mind that the *missionary society is organized to promote the interests of the WGMS.* You will have to be the judge whether what you read fits into the plan or if it is outside of the real object of the society.

It is our hope to cover in a way the items on these reports. Not all can be given in one Magazine, so follow through as long as necessary. You may discover a solution for your problem, or what you read may prompt you to follow a certain course. We trust that you may be encouraged

to make your society one that may inspire others to better service.

In order to be a society there must be *members*. At least twelve societies had something to say about membership. The girls in one society were eager to grow. That they sponsored the organization of a teen age group caused their interest to flame and the membership increased. Another society doubled its membership. Was it yours? One received eleven new members. A worthy accomplishment! Another society considered its main achievement was to have increased both in membership *and* interest. In another society, the membership committee planned a drive and had a big gain in membership.—Yes, it takes work!

Incidentally, we are likely all remiss in inviting people to join us in society work. A young woman had returned to the former home church. It was considered a temporary plan, no doubt. She had not brought her church letter. She said that no one had ever asked her if she would think of again joining her childhood church! Another society reported a well organized campaign and received eight new members for the effort! Another very gratefully received three members. Even one may be a gain! A society increased missionary society membership in the shape of a new junior society. A fine act! Another mentioned growth in attendance and in members as its accomplishment. Did you ever consider the effect on a visitor to see just a small attendance and to note an apologetic attitude on the part of the members? Every member owes it to her society to be faithful in her attendance and interest. One society connected *regular meetings* with its increased membership. This may be one reason for success. A society that sets aside a regular meeting in order to attend some social affair does injury to the cause. Still another reason was given for success. This society had a guest night when each member was urged to bring a friend, possible material for the society. Seven members were gained that night!

Every one is seeking something *interesting*. Who is to be responsible for furnishing this interest? Have you no feeling of compulsion? One society considered *just holding* the *interest* of its members as its chief accomplishment. Can you say as much? Another society acknowledged keen interest in Kingdom work as its best point. It has the heart of the matter. A growing interest in missions and an incentive to do more in the new year than the previous year was given as the society's best accomplishment. It is encouraging to find such a spirit. One comments on its monthly meetings as evidencing preparation *and* interest. They go together! A society has found that holding meetings in the homes has increased the interest. This sometimes happens. Just having the society more active helped another organization to maintain interest.

Can we add these different ideas and find the solution for increased membership and interest? Or, do you have something superior to anything proposed? If so, why not share it with others?

PROGRAM REVIEWS

Some new programs have come in for review and for a place in the Loan department. Note the name of the church and of the society of any program you may wish to borrow; also, the name of the person who sent in the program, when you write for the loan.

The First Church N.S. Pittsburgh Women's Foreign and Home society has presented its interesting "double-deck" year book, the two and a half inches by four and one-half booklet, which contains the program being attached to the face of the five and a half inches by seven booklet which holds the committees, the obli-

gations of the society, the "In memoriam" tribute, etc. *Mrs. J. A. Crawford* is chairman of the committee.

From the same church has come the year book of the Mary Clokey Porter Missionary society, a *blue* book where the one cited previously is *red.* The aim of the society as stated is, "To co-operate in promoting a greater missionary spirit among the young women of the church." Through the year different features are combined with the regular monthly meetings—corn roast, mother and daughter banquet, rose lady party.

The last page contains this verse under the title, "Thought for the Day"—

"Give me a faithful heart, likeness to Thee,
That each departing day henceforth may see,
Some work of love begun, some deeds of kindness done,
Something for Thee."

Mrs. Archie R. Marshall is the chairman of the committee.

The Jean Black Missionary society, Second Church of Butler, lately transferred to the senior division, has provided for the Loan department a copy of its year book with its cheery cover. Every month is provided for except August. July promises a Garden Party. The society is to hear a report from each of the two presbyterial meetings. Current missionary events are given monthly. In order to give a more direct touch, perhaps, the membership is divided into seven groups, each with a leader.

"A good deed is never lost. He who sows courtesy, reaps friendship, and he who plants kindness, gathers love."—Brookes.

"What we see depends mainly on what we look for."—John Lubock. *Mrs. H. H. McCafferty* is chairman of committee.

The program of the Sharon Young Women's society includes with the names of each committee the duties of the committee. The roll call asks for information on different subjects, such as, "Why I pray"; "Why give a Thank Offering?"; "A missionary fact learned during the year." "Name and location of a missionary,"—etc.

Miss Zelma Lamm is chairman of the committee.

The Sara Philips Missionary society of Coraopolis church sends its "red book", the only adornment on its cover being the monogram, SPMS.

A few lines taken out of a quotation may interest you,—part of the "Goal to reach" as per the program.

"Be true to the best you know
Be true to the dreams within;
Be true to your soul's best light;
Be true to your life's best good;
Be true to the best you know;
Be true to the Christ—still."

Miss Alda Alderman is chairman of the committee.

TWO YOUNG WOMEN'S RALLIES SPOKANE PRESBYTERIAL

Spokane Y.W. Rally met at the First Church of Spokane in the spring. The program for the occasion has been received. It planned for a talk by an outside speaker and society participation on the work of the year. There were no facts concerning the outcome of the meeting sent in, but no doubt it was a profitable meeting. Miss Gertrude Hofsteater is the Young Women's secretary.

WHEELING PRESBYTERIAL

This rally was held in the late spring in the Cadiz, Ohio, Church. A goodly number attended the meeting, about 75, representing 12 of the 13 societies. Roll call asked societies for the citing of accomplishments for

(Continued on Page 113)

Statistical and Efficiency Secretary

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

FOR NEW PRESBYTERIAL STATISTICAL AND EFFICIENCY SECRETARIES

Though we have tried to encourage the continuance of the same Statistical and Efficiency Secretary in each presbyterial, so long as she is doing good work, we find every year many changes being made. Our 1942 Report shows eighteen new Efficiency Secretaries. To some of these the work is entirely new and they are inquiring for information concerning the duties of the office. For their benefit we are printing the following instructions which may soon be secured in leaflet form from our Literature Department, also helps for society Secretaries. We are glad to answer by letter any particular questions regarding problems that may arise.

DUTIES OF THE PRESBYTERIAL STATISTICAL AND EFFICIENCY SECRETARY

1. The Presbyterial Statistical and Efficiency Secretary should become familiar with the printed copy of our leaflet "Efficiency According to the Standard." This may be secured either from the General Efficiency Secretary or from our Literature Department for postage. An understanding of the ten Points of our Standard will enable the presbyterial secretary to check over the needs of the societies in her presbyterial and to give help and encouragement in meeting those needs. This can be done at presbyterial meetings, and, where possible, in personal visits to the societies, or by letters to society Statistical and Efficiency Secretaries. It is important that she become acquainted with these needs at the beginning of her term of office and not wait until report-making time. Some presbyterials (we know of Chartiers and Rock Island) publish a Bulletin to be sent to all society Statistical and Efficiency Secretaries—a splendid plan.

2. The presbyterial Statistical and Efficiency Secretary has general oversight of all the effciency work of the presbyterial. In February the Annual Report blanks for the Women's, Young Women's and Junior Societies will be sent to her (with directions for compiling) to be distributed to the societies. These are to be returned to her, and by her to be corrected, if need be, compiled and sent back to the General Secretary. If any society fails to send in its report on time she must make a persistent effort to secure it, as such failure to report brings down the presbyterial rating. Keeping before her societies the system of Awards given at the Annual Conventon (information in the July-August Magazine) will stimulate interest.

3. In our model Constitution prepared as a guide for presbyterial organizations, Section 11 gives a general outline of the duties of this office as follows: "The Statistical and Efficiency Secretary shall compile statistical reports of senior societies only, forward the same to the General Statistical and Efficiency Secretary, and furnish a copy to the presbyterial at its Annual Meeting. She shall have charge of the Efficiency work of the presbyterial, endeavor to have a Statistical and Efficiency Secretary in every Women's and Young Women's Society and bring before the presbyterial the Standard of Efficiency. She shall collect and compile Annual Efficiency Reports from the Women's societies, send a copy of the same to the General Statistical and Efficiency Secretary, and receive from the Presbyterial Young

Women's and Junior Secretaries annual reports of the average rating of efficiency in their respective departments. She shall compute the total average rating of efficiency of the three departments and report to the presbyterial at the Annual Meeting, at which time she shall present awards. She shall report to the General Statistical and Efficiency Secretary the formation of new societies in the Women's Department.

4. The Presbyterial Statistical and Efficiency Secretary shall know the dates on which reports and remittances from all departments are due, and see to it that the officers of these departments are so informed. A leaflet containing such dates has been prepared and may be secured from the Literature Department.

5. It is her duty to make sure that correct names and addresses are reported for presbyterial officers. Many mistakes and delays are caused by wrong addresses.

6. Where no other provision is made by the Presbyterial Constitution the Statistical and Efficiency Secretary should encourage the formation of Women's Missionary Societies in congregations where none exist. New societies in the women's Department should be reported by her to the General Statistical Secretary.

METHODS GATHERED FROM HERE AND THERE

It is helpful to learn how other groups of similar purpose are creating interest in their work. Sometimes we get into ruts or become so well satsfied with our customary way of doing things that we fail to appeal to other women of the church who ought to be interested.

We are passing on to you, for whatever value they may be to you, some of the helpful plans gathered from missionary societies of our own and other denominations. One society reports a mission study class for one hour on Sabbath evenings before the regular church service. Everybody is invited (here is where the husbands can share the missionary information). Several evenings are given to Home Missions followed by a similar period for Foreign Missions. Pictures, consisting of movies, photographs, clippings, are shown; also notebooks are prepared and loaned to groups desiring them.

One society meets at the homes of its members for Mission Study. An able leader makes assignments to members who find out all they can on the subject and after such reports are given a general discussion follows. Each member is requested to invite from the congregation one guest who is not a member of the society. In world affairs these days we talk much about history and geography. With a world at war, and all the movements it involves of men and materials, we are becoming more geography-conscious.

Circles are very popular in several sister denominations, as well as some of our own societies. With twelve or fifteen women in each group a society of forty-five would be divided into three circles, each having a captain. In some places all of the women of the congregation are asked to participate in the plan and to cooperate in the missionary program. The circle is a unit through which various projects are carried out. One or two days a month are designated as "Church Day" when a well planned program is carried out morning and afternoon. Lunch is served at noon at very low cost, having been prepared by a committee from one or more of the circles, the other members of such circles assisting as hostesses. This experiment has been reported by some societies as having developed leadership and having brought in more members and contributions than anything else ever tried.

A Message From The Field Secretary

I am wondering if during the summer months our prayer life in group and circle has slowed. I do hope that by this time we have gotten together again and that we will keep our groups going, no matter how small they may be or whatever may befall us. *We must not neglect* our private prayer, using the Prayer Cycle as a guide. But *the power of two may be five times as great as that of one.* The Bible says: "One shall chase a thousand and two shall put ten thousand to flight." The *multiplied power of the group* as applied to prayer! What then may be said of threes and half dozens or more who come together to call upon God unitedly! A Negro woman put it this way: "One stick doesn't make much of a fire; you can make a better fire with two; *more sticks, more fire.*"

This is plainly true and psychologically true, although we do not need a psychologist to explain it. We can demonstrate it ourselves in our group prayers—prayers for one another in our missionary societies, our church, our missionaries at home and in our foreign fields. Especially can we demonstrate the truth of it in our prayer for *the peoples among whom our missionaries work*—our American Indians, wronged and so long neglected; our Negroes who had no voice as to whether or not they would come to our country; our Mountain people; the stranger among us and many others, not forgetting the "Powers that be;" our Egyptians and Indians, Sudanese and Ethiopians. (How God has answered prayer for Ethiopia! How *He will answer for all* these others!)

We want great fires; we want hot hearts and more hot hearts for Christ and His work in the world.

Will not our Prayer Secretaries be more diligent in getting groups together frequently, more frequently than ever before? Will not our missionary women respond to their call and to God's call—"Take with you words and come. . . . Call upon Me and I will answer thee and show thee great and mighty things which thou knowest not." Spend a half hour—an hour—*on your knees* (literally), praying. We do not need great, wonderful words for prayer. We do *need great faith in our great, wonder-working God.*

Our misisonaries and Christians are in difficult and often dangerous places. (Read the story of Mamo Chorka.) They are willing to go to Concentration Camps if it is God's will. Persecution of the righteous but increases their faith.

Are we here in, as yet, safe America *willing to take time to pray alone and in groups?* God grant us a reviving!

"Oh for a passionate passion for souls!
Oh for the love that loves unto death!
Oh for the power that prevails!
Victorious power in the Conqueror's name.

Of for a pity that yearns!
Oh for the fire that burns!
That pours out itself for the lost,
The Lord of Pentecost!"

Sallie E. Dickey.

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG SCHOOL OPENS AUGUST 31

When our school doors swung open Monday, August 31, there was a larger enrollment than last year, this year's enrollment being 253 with 92 of these being in the senior high school and 39 being in the primary grades. Our dormitory enrollment stands at 30 with the promise of others. This year the boys have been moved to the third floor of the girls' dormitory while the girls occupy the second floor. This change was effected because our work for the boys is on the campus since the selling of the farm one year ago. We believe the change has been for the better and thus we have a closer supervision of the boys.

During the summer months three buildings were painted, viz. the teachers' home, the school building and the girls' dormitory. The floors in the entire school building have been washed, shellacked and waxed, and minor needed repairs have been made. The dormitory, kitchen, dining room and recreation room were also painted.

TEACHERS RESIGN

We were sorry that Mr. and Mrs. Hey found it necessary to resign to accept defense work; also for Mr. McDowell who was the dean of the boys' dormitory last year. We have not been able to find a successor for our coach of last year, Mr. Thomas Patton, but have filled the vacancy with other teachers. The new teachers are: Miss Mary Jane McKnight, detained missionary to the Sudan, Mr. T. C. Hutcheson, detained missionary to Syria, and we are still awaiting the arrival of Miss Nellie H. Sweet of New York, appointed by the Board to teach history, English and dramatics.

Our hospital has been full all summer, and we are happy that it is being used. We found it necessary to ask Miss Ruth Flack, member of our faculty to assist Mrs. Hovermale during the summer because of the many patients we have entered. We also have had to call another nurse, Mrs. Williams, to our assistance more than once to help in emergencies. Now we are glad that the Board has seen fit to send Miss Ruth Beatty, R.N., detained missionary to Ethiopia, to help Mrs. Hovermale. Miss Beatty came September 15.

Since Mrs. Hey's resignation, our clothes room has been ably taken care of by Miss Grace Huntley, former short term missionary to Egypt. Miss Huntley's position is a difficult one, but she has already proved her worth to our store by her genial manner and friendliness to our people.

Rev. Frank C. Black or Pittsburgh, will hold meetings in Frenchburg, October 26-30.

Harry L. Cowden.

EZEL NOTES ENROLLMENT MAKES ANOTHER HIGH

Ezel School opened August 31st and our enrollment has reached 295. We have word that others are planning to enter so that we shall go over the 300 mark. A number of our senior high school students are still out this first week working at various places, helping to make expenses for the coming year. Our Senior Class numbers only twelve this year but our Freshmen, numbering 56 have had to be divided into two sections. Our grades are filled to overflowing. There are 62 in the First and Second grade room and we have had to turn away stu-

dents from outside our district who wanted to enter our 5th and 6th grades. Each of the two buses travels over 100 miles each day—and that largely over loose gravel roads or worse.

During the weeks just preceding the opening of school, quite a number of parents came to see us about entering their boys and girls. Some were anxious to start their children in our Junior and Senior High School, and others that their children might continue their training in Ezel School. They are willing to make sacrifices and want to help all they can. Many asked for help in meeting the few but necessary expenses of attending school. In faith we promised to help those who were worthy and needy, trusting that our good Christian friends will help provide the way. We are confident these friends will remember Ezel's need.

Again we are rejoicing that we have our new building with its larger rooms to help meet this increased need. We are glad that we have a Science Room large enough to accommodate this large Freshman class and an adequate sized Home Economics room to accommodate the Freshman girls and also a place for a lunch room, as well as a small sewing room across the hall. We are still working hard to pay the debt which yet remains on this building, but it is good that we have it in the present emergency.

TWO NEW FACULTY MEMBERS

Two of our last year's faculty members left us last Spring. Miss Evelyn Hay, whom we had come to appreciate more each of her four years with us, went to teach in a school near her home in Hartstown, Pa. In June, Miss Lucile Ross became Mrs. Emerson McBane and is now the lady of the manse in our church at Waterford, Pa. To take the places of these we were fortunate in securing Miss Larue Millen of Plumville, Pa., and Miss Elena Johnstown of Grove City, Pa. Both of these ladies come to us with several years of successful teaching in their home schools. In the present scarcity of teachers we feel that we are most fortunate in the faculty we now have.

Our friends will be glad to know that the other members of our faculty have returned. You will recall their names: Miss Conrad, principal; Mr. Revis Carr, Mr. Roy Holldorf, Miss Ruth Mitchel, and Miss Elizabeth Wilson; in the Grade School: Miss Ruth Bemis, Miss Martha Adair, and Mrs. Joseph Henderson. (Mr. Henderson who was with us part of last year was called into the service of our country. He is now in the Medical Corps).

Of course the writer still teaches three classes in the High School. If you send us clothing, Mrs. Heagen will probably acknowledge the gift. She is limiting her activities to that and the bookkeeping this year.

When our clothing sale opens this Saturday our Fall and Winter program at Ezel School will be in full swing. We are glad that we have a good supply of clothing which came to us during the summer, with which to open our clothing room. We trust that our societies and other friends will continue to remember us in that helpful way.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

October 1942 Falling Leaf or Travelling Moon 1942 Great Suns

TAMA GROUP ATTENDS CONFERENCE OF INDIAN WORKERS

The Plains Regional Conference of the National Fellowship of Indian Workers was held at Brookings, South Dakota, July 10-12. Three Tama Indian men, Edward Davenport, Louis Mitchell and George Baer accompanied the missionary, Rev. F. C. Patterson, to this conference.

Meeting with Christian leaders from other reservations and sharing their experiences was an inspiration to all of us. About half the workers in attendance at this meeting were Indians, among these being Rev. Robert P. Chaat of Oklahoma, President of the National Fellowship of Indian Workers. His closing address was on the theme "Indian Leadership." In this address he mentioned a fact about the Pan-American Conference of Foreign Ministers at Rio de Janeiro last January which may have escaped most of us. It was an Indian whose oratory swayed that conference to a semblance of complete unanimity in its break with the Axis powers. That Indian was Ezequiel Padilla, Minister of Foreign Affairs of Mexico. Here is a quotation from his speech that made history at Rio, "Those who have fallen in Wake and the Philippines have not fallen merely to defend the honor and sovereignty of the United States, they have also fallen to defend human liberties and the common destiny of America."

The Sioux Indians were well represented at the Brookings conference as there are some twenty-five thousand of this tribe in South Dakota. Mission work among them is carried on by the Catholics, Episcopalians, Presbyterians and Congregationalists. There is a large number of congregations with Indian pastors. The Presbyterians and Congregationalists unite each August in a five-day "camp meeting". They call it "Mission Meeting." This appealed to us from Iowa because we are far away from fellowship. We would like to be able to join in their "Mission Meeting" some time. Many of the Sioux tribe became Christians in days when there was great spiritual power manifest, following and a part of revival fires that influenced all of America, the revival of 1857. It seemed to us that there was a hunger in the hearts of the Sioux pastors at the conference for such a spiritual awakening again. Such a revival, nation wide, would see a great ingathering of souls in many tribes of the original Americans. The seed has been sown and it is time for the harvest. Let us pray for revival.

One of the speakers at the conference was Rev. Hantla, pastor of the Church of All Nations at Sioux City, Iowa. On our way home we visited his mission and the Good Will Industries in connection with his church in Sioux City. We were glad to have this glimpse of "Home Missions" in action. The whole trip was one we shall all remember as being full of fine Christian fellowship and encouragement in serving the Lord.

F. C. Patterson

THE PASSING OF A CHIEF

Your missionaries to the Indians of the Warm Springs reservation in Oregon are sometimes rather low in spirits as they labor on with very little to encourage them. But they believe the Church *is praying* and so they go on *believing* that better things are just around the corner! The stalwart faith of some of the Indian Christians is a constant in-

spiration to us and we believe that in answer to their prayers for their wayward people, joined with ours and yours, there will be a rich harvest of souls.

If you could have stepped into our Warm Springs church at 10 A. M. on Thursday July 23, you would have found it filled with Indians and white people, and an overflow of both on the lawn outside. The pulpit and the entire front of the church were covered with wreaths of beautiful flowers. In the midst of them, behind the "Great Book", stood your missionary, the Reverend E. W. Machamer. In the front seats was a mixed choir of Indian and white friends and seated at the piano was the wife of a former Agency superintendent.

A wedding? No, a sad funeral. George Meacham, the beloved and honored young chief of the Wasco tribe, was drowned on the previous Saturday night, and after a very long wait for relatives to arrive from other states, they had now gathered to pay their last respects to their chief and friend. As he lived at the Agency he was also well known by the white employees of the Indian Service and his young wife too was highly thought of. One of their two children regularly attended our Sabbath School.

According to *The Oregonian* "Chief George Meacham was one of the most highly educated Indians on the Warm Springs reservation and came from a long line of distinguished forebears . . . the grandson of Mark, a chief of the Wasco tribe and one of the signers of the treaty of 1885. At an election in 1938 he was chosen chief by the popular vote of his people. Following his election to the high position as chief of his tribe, he was chosen chairman of the newly elected tribal council and held this position until the time of his death."

The Machamers had been looking forward to attending the Seabeck Conference but when the family of Chief Meacham insisted that they wanted Mr. Machamer, and no one else, to conduct the funeral services, the Machamers cheerfully gave up their vacation plans, glad to have this opportunity to fellowship with their Indian friends in their time of sorrow. Calls were made in the homes of the relatives and we were glad we could recommend to them the God of all strength and comfort, for those willing to put all their trust in *Him*.

The public funeral service gave no hint of anything but a Christian service. Mr. Machamer brought a message of hope and consolation for the living by turning their thoughts to the Saviour Who is eager to become, for all, the Resurrection and the Life. Chief Meacham was referred to as "a bright, brief, radiant life, devoted to the uplift of his people" but a life unfinished, as ours too will be. Only Christ's life was finished—finished for all who believe in *Him*. There was a deep silence as your missionary spoke of the One altogether lovely and satisfying, and I believe hearts were deeply touched.

Elijah Miller, one of the Indian elders of the church, over eighty years old, also brought a brief message. He is a most interesting and forceful person—very tall, with bushy hair, a booming voice, and a big, loving heart. In true Indian fashion he paid loving tribute to his chief, now and then vigorously mopping away his tears with a huge white handkerchief. He ended by saying, "I have lived long and have seen and heard much and I am more convinced than ever that those who follow *Jesus*, the Son of God and the Saviour of the world, are on the *right trail*. I have walked in this trail for many years and intend to do so to the end of my days. I know what is ahead of me—heaven and its glory! I also know what is ahead of the wicked." His closing sentence was an urgent invitation to all to come to Him Who

said, "Him that cometh unto Me, I will in no wise cast out." . . . As I listened to Elijah the Indian, I thought of Elijah the Tishbite. I would like to be on hand when the two meet one another in the Glory-land! Born of the same Spirit—these two!

The choir sang three selections. One felt, as they sang, that the beautiful words of "Jesus, Lover of my soul," "Rock of Ages" and "Nearer, my God, to Thee" were sung as humble prayers for mercy to a God of boundless love.

We wish for his people and tribesmen nothing less than that they may soon bow the knee to *Jesus,* the Chief of chiefs and Lord of lords.

Helen J. Noordewier

GOOD NEWS

(Continued from Page 93)

A WORSHIP SERVICE

Then all gather in one group for some general teaching such as stories of African women who have done great things for their people, some little lesson in hygiene or sanitation, some simple nature study, and, of course, the talk of God. What would any teaching be worth if that were omitted? A Bible story with the picture,—if we have a picture,—which all study intently, the picture adds much to the interest. A simple talk trying to bring God very close to their every day lives. In the planting season,—"Who gives you your food, your grain?" "God." "How does God give it to you?" "Does it drop from Heaven?" "It grows in the field." "Will it grow if you do not plant it?" "No." So by question and answer we find out that we must work with God and He with us in order that we may have the good things of life, if we do not plant the grain and care for it God cannot give it to us. This leads into the little worship service:—a song of praise sung lustily if not always intelligently; a prayer of thanksgiving, falteringly offered by one of the women. Asked if she would pray, "Lady, I can't pray." "Are you not happy that God has given you all of the things you enjoy?" "Yes." "Can't you tell Him you are happy and thank Him?" So she thanked Him for the food, the grain, and the little children that had made them happy. Then perhaps frightened at hearing her own voice in prayer she halted, "Lady, I can't do it." A worship service! Think you the stately, dignified service of temple or cathedral is more truly worshipful? So the class period ended.

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 105)

the year just gone by. There was a period set for discussion of problems and ideas.

As a project for girls' circles, it was proposed and later adopted that there should be a scrap-book contest, each circle to prepare a book showing the activities of the year. The scrap-books are to be presented at next year's rally, and judges appointed will decide on the winning book.

Mrs. J. A. Heasty of the Sudan spoke on the topic, "Education among the Shilluks." Her talk was interesting and was illustrated by costume and song. Her varied ability made the members of the rally feel that a "missionary must be a master of all trades!"

The hostess church served refreshments. A splendid spirit seemed to prevail, a willingness and a desire to work harder this year. Mrs. Kenneth H. White is secretary of Young Women in the presbyterial.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

NOVEMBER

Miss Marie E. Cash, R.N.	November 3
Miss Jeannette McCrory	November 6
Miss Carol E. McMillan	November 15
Miss Ethel L. Weed	November 17
Miss Betsy Fleming	November 26
Miss Margaret A. Bell	November 27
Miss Leota Cabeen	November 30
Miss Aulora R. McIntyre	November 30

GOD'S GOODNESS

Secured by Thy unfailing grace,
In Thee they find a hiding place
When foes their plots devise;
A sure retreat Thou wilt prepare,
And keep them safely sheltered there,
When strife of tongues arise.

Blest be the Lord, for He hath showed
While giving me a safe abode,
His love beyond compare;
Although His face He seemed to hide,
He ever heard me when I cried
And made my wants His care.
Psalm 31

INDIA

Sialkot

The occasion of the visit of Governor and Lady Glancy to Sialkot was another "red-letter day" for the Memorial Hospital. The new T.B. Ward, erected as a memorial to Dr. Maria White, was officially opened by Lady Glancy on the morning of March 27.

All due attention was given ceremonial dignity and formal procedure, (including the effort to keep the strips of red carpet free of marks until the Governor's Lady had walked thereon) yet there was a delightful informality and freedom from strain as Dr. Hunsberger and Miss Hill met the guests of honor and escorted them to the platform.

Dr. Reba Hunsberger's speech of welcome giving a brief history of the hospital and the building of this new ward included an appreciation of Mr. Millson's work as builder. Miss Hill gave an interesting account of Dr. White's life and service in India. Lady Glancy, in response, expressed her great pleasure in having a part in the opening of this ward for the special care of tubercular patients and her sympathetic interest in every effort to meet the medicinal need of India's women. At Dr. Reba's invitation, Lady Glancy went to unveil the tablet on the wall of the ward which reads: "This ward was opened by Lady Glancy, March 27, 1942."

In spite of this being a "purdah" affair, Mr. Millson and Mr. Whitfield were on hand to take pictures—movies of the arrival of the party and group pictures later on. Even the casual observer was impressed with Lady Glancy's gracious manner and the genuineness of her interest as she went on a tour of inspection. Starting with the new ward the party saw the whole hospital plant, including the lovely chapel built as a memorial to Mrs. W. B. Anderson. Mrs. Cuthbert King, wife of the Commissioner of Lahore, accompanied Lady Glancy. She was greeted by friends made while her husband was Deputy Commissioner of Sialkot.

Another type of opening, a simple service of dedication, was held in the ward on the evening of April 3. Mr. Maxwell led the devotional service—a few missionaries from other stations were present, but the audience was mainly the Hospital Staff and helpers and the Sialkot missionaries.

Dorothy T. Miller,

From *Sialkot Mission News Notes,*

ADDRESSES GIVEN AT THE OPENING OF THE DR. MARIA WHITE MEMORIAL WARD, MARCH 27, 1942

Sialkot Hospital

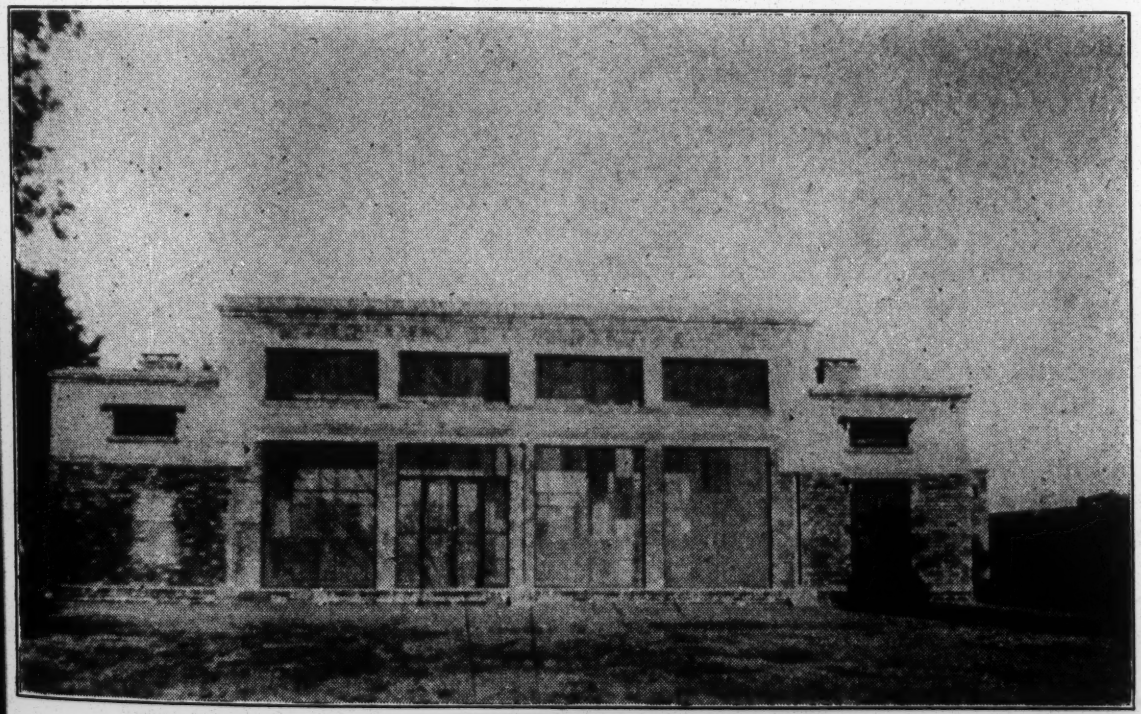
Your Excellency Lady Glancy and Friends:

I wish to express on behalf of myself and the staff of Memorial Hospital our gratitude to you for coming here today to join us on this occasion. I wish especially to thank Lady Glancy for so graciously consenting to open our new ward. Her coming has made it a happy occasion for us all.

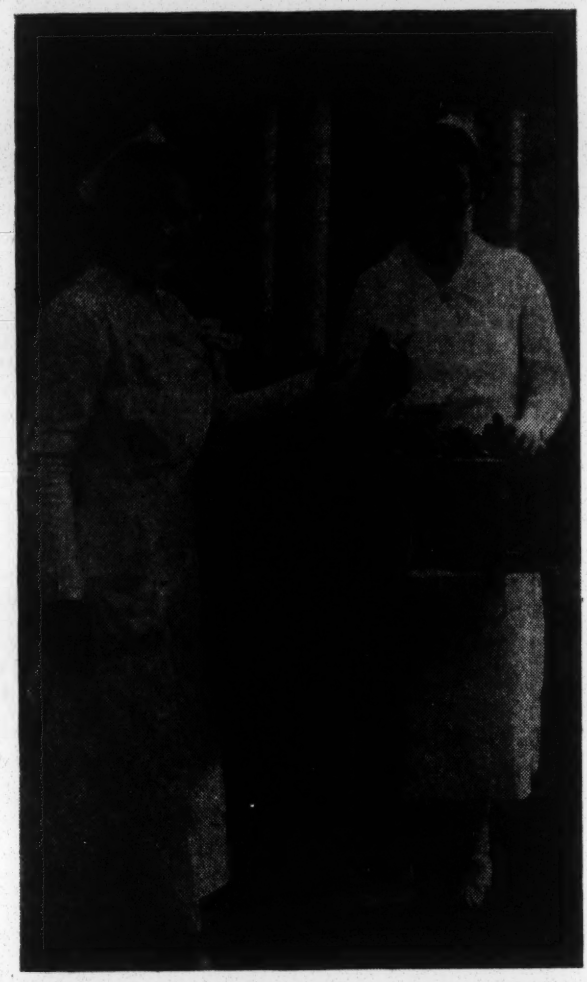
This ward is being opened as a much needed adjunct to our hospital and will be used for the treatment of curable cases of tuberculosis.

We already have T.B. patients in the hospital and always do have such cases there. But it is difficult to isolate T.B. patients in a general ward and even though we put them in corners of the veranda or in private rooms, it is not an ideal way to manage them. For the last three years we have been endeavoring to get permission and money to build an isolation ward for T.B. patients.

I might point out here, that for some years in the past the problem of adopting means to fight against the spread of tuberculosis, one of the most destructive of all diseases, has been engaging the attention of the Sialkot Municipality and especially of Dr. Sahni the Medical Officer of Health. As a result of public enlightenment and a desire on the part of the local body to help in this work, an anti-tuberculosis scheme was sanctioned by the Sialkot Municipality in the year 1939. A T.B. Clinic has been established and a qualified Medical graduate who had special qualifications in the treatment of tuberculosis was appointed to take charge of the Clinic. The Clinic has been fitted with up-to-date appliances and treatment of patients on modern lines has been done. The Clinic is extremely popular in the town and the clinical staff is already in touch with more than 1,000 tuberculosis patients. A Bacteriological Laboratory was provided for the Clinic, and an X-ray plant,



The new Tuberculosis Ward, Memorial Hospital, Sialkot, India (Side view). On the front is a tablet bearing the words, "This Tuberculosis Ward was opened by Lady Glancy."



Miss Evelyn McKelvey, R.N. Miss Glendine Lundquist, R.N. Nurses in Memorial Hospital, Sialkot, India, and "Twinkle" the cat.

which is necessary to diagnose early cases under treatment was installed at the Civil Hospital. All the patients attending the T.B. Clinic are X-rayed free of charge.

I am glad to state also that a Tuberculosis Survey on the lines suggested by the Tuberculosis Survey Sub-Committee of the Indian Research Fund Association as decided at the Anti-tuberculosis Conference held in Delhi under the presidentship of H.E. The Marchioness Lady Linlithgow in 1940 has been conducted among boys and girls in Sialkot City. 3,465 boys and 2,688 girls in schools in the city have been tuberculin tested and we hope that the result of the survey when completed will add materially to our knowledge of the causative factors of the incidence and spread of the disease and the factors determining the peculiar distribution of the disease in the communities, so that the anti-tuberculosis campaign best suited to the town will be pushed forward.

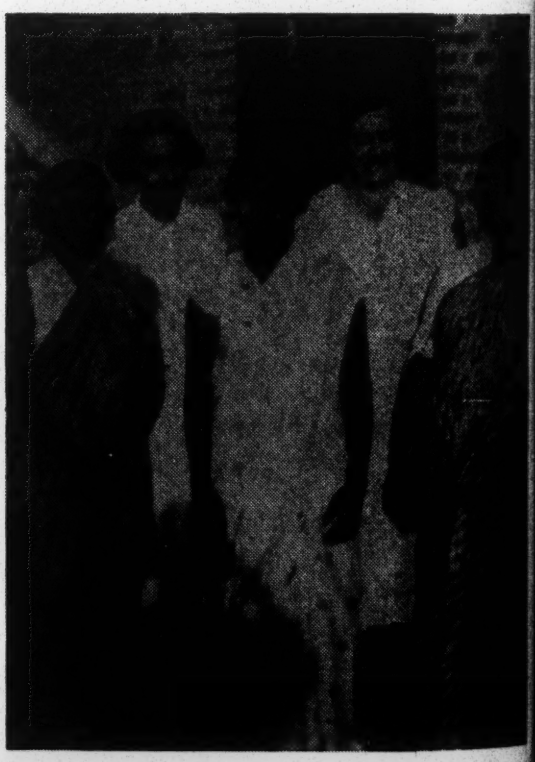
This ward is to be a part of this scheme of fighting tuberculosis. We want to treat here early cases of the disease in women and children who are curable and yet too poor to go to expensive sanatoria.

We are glad to say that when the Dr. Maria White Memorial Fund became available for use, sanction was granted by our mission to build the ward with this money.

Mr. Millson, one of our missionaries was appointed builder and has put great effort and interest into making this ward not only beautiful but one especially adapted to the treatment of T.B. Patients.

We wish to thank him for the time and labor that he has devoted to this cause.

I would like to state also that we are especially pleased to call this the



The Hospital Doctors. — Memorial Hospital Sialkot, India. Left to right: Dr. Thomas, Dr. Seelig, Dr. Esau, Dr. Hunsberger, Dr. Hakim Din.

The Belfry in front of the Blanche Anderson Memorial Chapel, Memorial Hospital, Sialkot, India. The Bell was brought from the United States by Dr. Maria White for the first hospital built in the city. Since the new hospital was built it was transferred to the new site. Daily it summons the hospital staff and patients to worship.

Dr. Maria White Memorial Ward for it was Dr. White who began medical work for women and children in this city years ago and she is still remembered by some of the women here.

Miss Hill will at this time give a short resume of her life and work in Sialkot.

Reba C. Hunsberger, M.D.

April, 1942.

Lady Glancy and Friends:

I count it a great honor to speak today of my co-worker in the mission and a friend who belongs to my generation of missionaries.

Dr. Maria White came to India in 1886 being the first medical missionary appointed by our mission. In her own report she writes of beginning the work immediately on her arrival in the field without knowing the language or having an interpreter, without medicines or hospital or dispensary. In the first month 125 patients are recorded and 50 visits to the zenana.

Her office and residence was at the Girls' Boarding School, Hajipura. She had Rs 300. for her entire work. In the beginning of 1887 she rented a house in the city for hospital and dispensary. Sixty-eight patients were admitted during the first year. No trained workers of any kind were available and Dr. White with great vision organized a medical class to meet four times a week, also a class for nurses training; three girls from the Boarding School attended two lectures for practical instructions. Four medical students are recorded three of them receiving scholarships from Municipal Committee. During the next year, 1888, Dr. White began itineration in the villages of Sialkot district. She records 600 patients.

The Lieut. Governor of the Punjab visited the work and recommended grant from Municipal Committee and District Board of Rs 55. per month, these grants continued with a small reduction throughout the years.

The Municipal Committee and District Board granted Rs 2000. each for a new hospital. The hospital was named the Memorial Hospital in honor of missionary women who had given their lives in service. The tablet as erected may be seen on the inside of the hospital court-yard.

The main buildings were built, a hospital and dispensary in which was the doctor's residence and various small buildings at a cost of Rs 17,800. It was formally opened by Major Montgomery, I.C.S. then Deputy Commissioner of Sialkot, on December 30, 1888.

Dr. Maria White, founder of Memorial Hospital, was devoted, energetic, resourceful and untiring throughout the years of her service.

As you walk around the chapel you will see a belfry on the left in front of the chapel. Dr. White brought it from America early in her career and hung it over her hospital. Single handed she operated during the morning hours and then rang the bell to tell the women of Sialkot City that the dispensary was now open. This bell calls us to worship in our new hospital morning and evening.

One day this winter a man came into my office and told me that he remembered going with his father one night to call Dr. White to see his mother. She came out with them at once and when they inquired from the servants how Dr. White answered the call so quickly they told them she slept in her clothes to be ready for any call at once.

Upon leaving Sialkot she retired to Pasrur and with her inheritance she built a small hospital as a memorial to her father and mother.

She returned to U.S.A. in 1932, but her love for the Punjab and Sialkot City and the Christian community did not end with her life.

In her will she left a bequest of money which has made this ward possible. So she continues to serve and live in the hearts and love of the people of Sialkot to whom she devoted her life. *Kate A. Hill.*

INDIA (Cont'd.)

Among the changes made in India is that of Miss Margaret Ballantyne who resigned as the representative of our Mission on the staff of Kinnaird College in Lahore. For the past year she has been under regular appointment by the Women's Board. Her work in Kinnaird College was highly appreciated but because a full staff was available there for the coming year Miss Ballantyne felt the opportunity was open for her to do evangelistic work among women and children in the villages. Having been born in India and having spent her early days there, she very much desired to do the type of work in which her father, the Rev. John Ballantyne, was for many years engaged. She also felt that in this emergency when so many of the missionaries were returning home she would be especially needed for evangelistic work.

Very little word has come from India during the summer months but we know that most of the missionaries have been taking their vacation in the hills as usual. Because Jhelum Hospital had but one American missionary in charge the hospital had to be closed for the month of August to give the nurse an opportunity for a little rest. She placed some of her small charges in Christian homes and sent the small babies to Sialkot Hospital, where Dr. Seelig and Miss Evelyn McKelvey were carrying on while the other American missionaries were on vacation.

A number of the missionaries who came home in July on regular furlough attended the Young People's Conference in New Wilmington in August. They related some interesting stories of their work in India and also gave some incidents regarding their recent journeys over dangerous seas. They remained over for the Post-Conference of Board members and missionaries held on August 15 and 16.

EGYPT and THE SUDAN

Many letters have been received during the summer from our evacuated missionaries who were still enjoying the hospitality of The Sudan Mission. They have been much interested in visiting some of the stations in distant parts. A group of seven or eight spent two weeks at Doleib Hill and upon their return others were going from Khartoum. Another group was visiting in Wad Medani, where Miss McIntyre is in charge. This is a great opportunity for these Egyptian workers to see

what is being done in our Sudan Mission. They no doubt find the work quite different from that in which they have been engaged as much of it is among primitive people.

Perhaps none of these who wrote had gone as far as Nasir but in an air mail letter received this summer Miss Soule, who has charge of the Girls' School and the orphanage in Nasir, speaks of some of her experiences. She is sure that many of the letters sent to her have been lost at sea; very few from America have reached her and those were greatly delayed in transit. Hers is a very lonely life but she is doing a fine work among the Nuers. She writes: "Our oldest orphan boy was at the Agricultural School at Kodak last year. This school is run by the Government agriculturist. When my boy got home for his vacation just before Christmas he at once started a dry weather garden. My school girls who are staying with me during the school vacation and our other orphan children had dry weather gardens also. It was so good to see their work and their enthusiasm. They never felt it was work to carry the water up a steep river bank and they got such a lot of pleasure out of seeing their gardens grow and then eating their vegetables. Raising chickens is another school project. We have had all the eggs we need and have given away a good many young roosters to our people for we are trying to improve their strain of chicken. Most of the village eggs are little larger than pigeon eggs. We have built up our flock until now the eggs are almost as large as in America. . . . Many of my days last year were very full as in addition to the school I had the clinic work while Dr. Dougherty was on vacation and again in the autumn when he went into Ethiopia. The people like Doctor very much and his work has increased greatly."

The building in which Miss Soule's school was held was in such bad condition that it was necessary to put up a new building. It was not ready for the opening of school in May but they expected to occupy it some time in June.

In addition to all her other duties Miss Soule devoted some time during vacation to correcting manuscripts for Mark, Luke and The Acts; this was to be sent to the Bible Society. Three of her most advanced boys were helping. One of these is a clerk for the Government. The Government not only arranged to let Miss Soule have him but paid his salary for the months he worked for her. We are glad to know that Miss Soule's health has been good.

Miss Ray Huffman who had charge of the Nasir clinic before coming home on furlough has been detained in America. After making many addresses throughout the Church and studying for a time she has taken a position in a Government School for Indian girls in Oklahoma. She finds the weather there very hot. She is anxious to return to her work in Nasir as soon as there is an opportunity to do so and we hope she may soon be able to go back and relieve Miss Soule of part of the work.

ETHIOPIA

A letter from Mrs. A. W. Pollock, written on May 2, tells a little of her journey to Addis Ababa and of her pleasure in being there once more. She found the George Memorial Hospital very much in need of a thorough cleaning after the long tenure of the Italian and British soldiers. They were beginning to get things in order for occupancy and she was endeavoring to have a few medical supplies for use. The Italians left a fair amount of dressings but they lack many of the ordinary medicines used in a clinic. She said: "The countryside is a lovely green now because of the recent rains and although the mission compound has not been kept up as in former days because of the Italian occupation of the buildings in

the first place, and then the British soldiers' occupation, the flowers are still lovely and the roses are particularly beautiful."

"The Henrys have been the soul of hospitality to us. We are boarding with them but hope soon to move into a little apartment downstairs that is being made over. We are picking up bits of furniture and other equipment as we go along. A lot of Italian stuff has been thrown on the market.

"The Henrys are both busy with the Government school work. Mr. Henry now has over 800 boys and Mrs. Henry about 150 in her school. It is a tremendous task that they have undertaken.

Another missionary who served in Ethiopia some years ago—Miss Mildred Kiemele—wrote to Haile Selassie when she heard of his return to Addis Ababa after his years of wandering. This missionary has been working in Mexico for four years and is now translating the New Testament into Mazahua, one of the fifty-two Mexican Indian languages. Miss Kiemele evidently told the Emperor something of her work in Mexico as he refers to it in his reply. She has sent this to us because it contains a message of thanks to those who have made possible the work our Church has accomplished in Ethiopia, and we take this opportunity of sharing it with the readers of our Magazine.

It is an unusual experience to receive a letter dictated by the head of a government. This very cordial letter is but another evidence of the high appreciation Emperor Haile Selassie and Empress Mennen have of the service our missionaries have rendered to their people through the past years.

The following letter surely encourages us to believe that our workers will be cordially received in Ethiopia whenever war conditions permit their return.

Copy of letter from Their Majesties

The Imperial Palace,
ADDIS ABABA
8th June, 1942.

Miss Mildred Kiemele,
San Miguel, Tenox,
Est De Mex.

Dear Miss Kiemele:

I am commanded by Their Majesties to acknowledge with thanks the receipt of your letter of the 7th of July, 1941, conveying your best wishes and recollections of this Empire in which you were a resident for some years.

Her Imperial Majesty remembers you very well and appreciates the good work you did during your stay here in organizing the Wuzero (now Empress Menen) Boarding School at the American Mission in Addis Ababa.

Your prayer for this Empire is much appreciated. It was indeed such a great pleasure to see the Lord's might even within such a short time, and this will no doubt be proof to the Christian world.

Their Majesties were much pleased to hear that you have embarked in the translation of the Holy Bible in yet another language of the North West Mexican States. May the Lord aid you in your undertakings.

Your Amharic knowledge of the Holy Bible even after the lapse of so many years shows how keen you were in this country and its language. This is a great asset and no doubt deserves praise.

In conclusion Their Majesties desire me to convey their best wishes and salutations to all members of the American Mission who assisted the country to such a great extent.

Most sincerely,
Their Majesties
per *T. Wong*
Private Sec.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR RALLY, OHIO NORTHWESTERN PRESBYTERIAL

Miss Mary Cleland writes as follows about the recent Rally of the Juniors of Ohio Northwestern Presbyterial: "I think the children had a good time at the Rally but many could not come because of the shortage of tires. The First Church Akron Juniors loaned us their Junior Exhibit—'The Story of Joseph'—for our Rally. To get the most from the pictures the children from the different societies told the different parts of the story of Joseph's life and we had the scenes there before us. Toledo has been studying Mountain Missions this last year so they reviewed their study of that.

"Bellefontaine Juniors gave as their part of the program, Children of Different Lands. Costumed children thanked the Juniors for sending them the gospel. When the children from the various countries spoke, one girl put the picture of a child from that country on the felt-o-graph board after having first placed a picture of Christ in the center about which she placed the other pictures. The children then sang 'Jesus Loves Me.' Then different children sang the chorus of that in different languages. One sang 'In Christ There Is No East Nor West' and when she sang the third stanza 'Join Hands' the children on the platform joined hands and all the children in the audience went out into the aisles and joined hands forming a circle around the main part of the auditorium. While holding hands they sang 'Jesus Loves the Little Children.' Then with bowed heads they sang as a prayer 'Jesus Friend of All the Children Be a Friend to Me.'

"Joyce Hoskins of Piqua was elected President for the coming year, Kenneth Whisman of Bellefontaine, Vice President and Saralee Kaufman of Bellefontaine, Secretary. Belle Center received the banner for having the largest average attendance during the year. It was 91%. Bellefontaine had the largest percentage of members present at the Rally. The following received their Life Membership badges: Laura Allan, Saralee Kaufman, Nancy Ricketts, Bobby Gilroy, Joe Gillespie and Virginia Gillespie. The President who presided at the Rally was Ruth Herring of Bellefontaine and the Secretary was Jimmy Carson of Belle Center."

The following Presbyterials reported an increase of Junior membership last year:

Argyle, Caledonia, Chartiers, Colorado, Hudson, Los Angeles, Mansfield, Mercer, Muskingum, Nebraska, First Ohio, Ohio Northwestern, Oklahoma, Oregon, Puget Sound, Rock Island, Steubenville, Wisconsin, Xenia, College Springs and Concordia. There were twenty-one on the list. One Presbyterial, Cedar Rapids reported the same membership as that reported in 1941. We are sorry to say twenty-nine Presbyterials reported fewer member than in 1941.

New Societies —

The following new societies were reported in the 1942 annual reports.

1. Deer Creek, Pa.
2. Russelton, Pa.
3. Pretty Prairie, Kans.
4. Eau Claire, Pa.
5. Curtis Park, Buffalo, N. Y.
6. Colorado Springs, Colo.
7. Bethel, Pa.
8. Broadstreet, Detroit, Mich.

(Continued on Page 126)

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

SABOTAGE BY THE BOTTLE

One of the largest manufacturers of aircraft in the United States is the Curtis-Wright Company of Buffalo, New York. The Director of Personnel of this company, Mr. Charles S. Mattison, recently appealed to the State Liquor Authority to refuse any applications for liquor licenses in the vicinity of the factory. He stated that it was a rule of the company that any employee who reported for work with the smell of liquor on his breath would be immediately discharged. He continued:

"The question of availability of liquor and beer in the vicinity of an aircraft plant engaged solely in the manufacture of military equipment is a very serious matter, in that the nature of aircraft work is very exacting and any deviation from standard practices and specifications, through neglect or carelessness, may result in the death of a pilot and the loss of a very expensive military machine, which, in these days, is more serious than is at first realized by those not acquainted with the responsibilities.

"In considering applications for licenses, we sincerely request that you give due consideration to the possibilities of serious consequences to our Nation's military equipment and personnel."—*The Voice.*

VOTE DRY

Next month all adult America not prevented by service with the armed forces should go to the polls. The secret ballot, a matter of course in our own land now, is as extinct in the totalitarian countries as are all other freedoms. Voting is not only a privilege, but a duty. Translate your moral beliefs into your vote for civic righteousness. It will take little effort on your part to determine how those who seek your vote stand on important moral issues. One Congressman, a member of the Military Affairs Committee, when asked to vote for the Sheppard Bill (S. 860) returned the following letter: "Please be assured I will be glad to lend my assistance to any legislation which will tend to raise the moral surroundings of those in our Armed Forces." And this letter which neatly side-stepped the issue (for this Congressman did NOT say he felt the Sheppard Bill to be desirable) was sent out in an official envelope under the franking privilege and enclosed a blotter urging his reelection! This man lost out in the Primary.

Let us all get definite word as to where the candidates for office stand on the liquor question—and may those who love righteousness win.

"THIS AFFECTS YOU":

These words in bold face type appeared on a large card standing on every table in a Boston Hotel a few days ago. Then followed a warning, a quotation, "Senators report heavy constituent mail supporting the Bildo-Capper bill to prohibit liquor in camp areas; if the bill ever reaches the Senate floor, it's likely to pass.

Then in very bold type these words: "Avoid return to the evils of prohibition. Write or wire your Senator and Representative to vote against the Bilbo-Capper Bill."

Let us write our congressmen to vote *for* the bill.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

STUDY BOOKS—

Adult—*On This Foundation,* Cloth $1.00; *paper* 60c.
Discussion and Program Suggestions, based on above book, 25c.
Older Girls' Circles—*Rim of the Carribbean,* Cloth $1.00; paper 60c.
Discussion and Program Suggestions, based on Rim of the Carribbean, 25c.
Girls' Circles of Junior High age—*The Traded Twins* (Reading book), Cloth $1.00, paper 60c.
Pedro Opens the Gate—An expanded Leader's Guide in the use of *The Traded Twins,* a book on Mexico. Paper, 50c.
Junior Study Books—*Up and Down South America,* for older primary and junior children. Cloth $1.00; paper 60c. Junior Teacher's Guide for same, 25c.
Little South Americans, A picture-reading book for younger primary children. Paper 50c. *Primary Teacher's Guide* for same. Paper 25c.

PRAYER CYCLE

The 1942 issue of the Prayer Cycle is exhausted. At this late date we shall not have a reprint. The revised Cycle for 1943 should be ready by January 1st. All orders received from this present date will be placed on file and mailed as soon as the 1943 issue is available. Price 10c each, $1.00 per doz., $7.50 per 100.

IN THE SHADOW OF THE HIMALAYAS

Our United Presbyterian "Book of the Year" and "best seller." Only a few copies of the first edition are left. A second edition is being printed. Do you have *your* copy? This is a book that should have a place on the book shelves of every United Presbyterian home; especially should it be in the home of every Missionary Society member. It is fascinating reading now, and in the years to come it will be consulted again and again for special reference, because it touches upon all phases of mission work in India excellently illustrated by picture and true story. Should it be a part of a year's mission study program, each woman of the group will want her own copy (There is a Leader's Help at 15c for those who wish to use it so). Nothing could be nicer as a Christmas gift for a friend, old or young. Ask the five hundred young people of the New Wilmington Conference how they like it! Even persons not United Presbyterian are calling for the book.

FOR NOVEMBER PROGRAMS

Camping Season, 2c.
Zenana Work in India, 3c.
Beginnings of the Girls' Boarding School, Sialkot, 5c.
A Leper Hospital (Rawalpindi), 5c.
Miss Elizabeth Gordon, 5c.
Miss Kate Corbett, 5c.
Miss Nannie Spencer, 5c.
Pronouncing Vocabulary—Indian Proper Names, 5c.
Price of these leaflets, each as listed, or the packet for 25c.

Tributes

Mrs. Joseph G. Lambie

The women of the United Presbyterian Church of Sewickley, Pa., wish to pay loving tribute to the memory of Mrs. Joseph G. Lambie, who in her 89th year was called to her reward on Sabbath morning, June 21, 1942.

It seemed a happy providence that the call came at the very hour which for years she had spent in prayer and final preparation for teaching the Women's Bible Class. Some of the happiest hours of her life were spent with her class.

Mrs. Lambie's membership in the Sewickley church dated back to 1893. For a number of years she was president of the Women's Missionary Society, faithful in her interest, until the recent failure of her health, in attendance, as she was in all the services and activities of the church.

We shall miss her valuable counsel, sincere friendship, her devout prayers, and general support.

To her sons and daughters, grandchildren and great-grandchildren, we extend our sympathy and commend them to the care of the God whom she loved and served so faithfully.

Committee.

Mrs. J. F. Moscrip
Mrs. Sabrina Tweedy

The Women's Missionary Society of Mundale Congregation, Walton, N. Y., wishes to pay tribute to two of its members, Mrs. J. F. Moscrip, who passed to her rest, June 4, 1942 and Mrs. Sabrina Tweedie, who passed away July 4, 1942.

Mrs. Tweedie had been a member of our society since 1904, and Mrs. Moscrip since 1920. We shall miss them both in our meetings, but the memory of their interest and love for the church will remain an inspiration to us all.

Committee.

Miss Loujean Mehaffey

The Missionary Society of the Seventh Church, North Side, Pittsburgh, Pa., wishes to pay tribute to the memory of Miss Loujean Mehaffey whom our Heavenly Father suddenly called Home Sabbath morning, June 28th.

Loujean was a faithful member of the church and Sabbath School. Hers was a beautiful Christian life. Her sweet smile and pleasant greetings will be sadly missed.

To the lonely mother we extend our sympathy and commend her to Him who shares and lightens all sorrows.

Committee,
Mrs. Harry McMunn
Mrs. Robt. Graham
Mrs. F. C. Dickerson

Mrs. Martha C. Brunner

With a feeling of personal sorrow and bereavement, the Women's Missionary Society of Bethel, Allegheny United Presbyterian Church, wishes to pay a tribute of love and esteem to the memory of a dear departed friend, Mrs. Martha Cooper Brunner, who passed away May 12, 1942.

Mrs. Brunner was a faithful attendant of the church, Sabbath School and Missionary Society. We shall miss her cheerful presence, her friendship and fellowship.

We wish to share with the family our sense of irreparable loss to confirm them in the courage, hope and faith, which are the heritage of Christ's followers.

"Somewhere back of the sunset
Where loveliness never dies;
She lives in the land of glory
'Mid the blue and golden skies."

Mrs. J. B. Jamison,
Mrs. James R. Carlisle,
Mrs. J. D. Graham,
Mrs. Anthony Ruggeiro.

Mrs. Emma K. Griffin
Mrs. Janet Gray Scott
Mrs. Emma McGiffen
Rev. Charles C. Penfold

The Women's Missionary Society of First United Presbyterian Church of Cleveland, Ohio, has passed through the very unusual experience of losing by death, two of our faithful members—a former member, and our Minister—all in the short period of one month, and we wish to pay loving tribute to their memory:

Mrs. Emma K. Griffin, was, for years an active member, and the Treasurer of our Society, when she was suddenly called to be with her Lord, to whom she was a faithful servant.

Mrs. Jane Gray Scott, a member of First Church from girlhood and of our Society for many years, always an active member until laid aside by illness. She was such a joyful Christian, that to know her was to love her.

Mrs. Emma McGiffen was a former member, and loyal friend of our Society, and we wish to honor her memory.

Rev. Charles C. Penfold, our beloved Pastor, was called from the earthly to the heavenly ministry, very suddenly, on the evening of Sabbath, May 17th, having just returned to his home after conducting the evening service. He was loved and honored by his own people and by all whose lives touched him, for his kindly sympathy and ready helpfulness to all who needed his services.

We commend the families and friends of these loved ones to the loving care of the Savior.

Committee.

Mrs. Alta Myers White
Mrs. Sarah Mathews

We ,the members of the Women's Missionary Society of the Seaman United Presbyterian Church of Seaman, Ohio, offer this tribute of love and respect to the memory of Mrs. Alta Myers White and Mrs. Sarah Mathews who were called home during the past year.

They were loyal members of the church and missionary society. Their faith and devotion were an inspiration to us all.

We commend their children and loved ones to the Heavenly Father's care.

Committee.

Mrs. Anna Long Strain

The Auora McIntyre Missionary Society of Lenox, Iowa, has suffered the loss of an esteemed member in the death of Mrs. Anna Long Strain who was called to her heavenly home, March 13, 1942.

Mrs. Strain's life, which was devoted to loving service for her Master, is an inspiration to us, who remain to work while it is day.

To her family and friends we extend loving sympathy.

Mrs. C. B. Cassill,
Miss Ann Turner.

Mrs. Martha J. Heidy

The Women's Missionary Society of The Bergholz United Presbyterian Church wishes to pay tribute to the memory of Mrs. Martha J. Heidy, who was called home April 26, 1942.

To her beloved daughter, we extend our heartfelt sympathy and commend her to Him who said, "I will not leave you comfortless."

Mrs. Georgie Orwick,
Mrs. Corda McBane,
Mrs. Nettie McBane.

Mrs. Mary McKissick

We the members of the Missionary Society of The First United Presbyterian church of Albia, Iowa, pay loving tribute to the memory of Mrs. Mary McKissick, who was summoned to her eternal home August 10, 1942.

Her fine Christian character, her cheerful manner and her faithfulness to Christ and His cause were an inspiration to all who knew her.

Our society has lost a very faithful member and each of us a friend, for she was a friend to all.

To her children and grandchildren we extend our sympathy and commend them to the love of Christ. Though we mourn her loss we repoice to know that she is in that home that Christ has prepared for all those who love Him.

Mrs. Arie Klyn Jr.
Mrs. S. W. Wilson
Mrs. Carl Burlingame

Mrs. C. G. Ramsey
Mrs. B. B. Seaman

The Women's Missionary Society of the Santa Ana United Presbyterian Church, wishes to pay a tribute of love and esteem to the memory of two of their members, who were called to their reward during the past year.

Mrs. C. G. Ramsey, who had been an invalid for a great number of years was one of our oldest members in years of service, having held her membership for over 40 years.

Mrs. Seaman had just come to us in the last year and we had learned to love her. She was deeply interested in the church and its work.

To their loved ones we would extend our sincere sympathy in their bereavement and commend them to the tender compasison of Him, who comforteth us in all our afflictions.

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Minnie Cowan
Elizabeth Warren
Edna Stevenson.

Miss Elma A. Wilson

The Women's Missionary Society of Greeley, Colorado, United Presbyterian Church, wishes to pay a tribute of love and respect to the memory of Miss Elma A. Wilson, who was called home recently from the home of her brother in Sterling, Kansas.

Miss Wilson was a faithful member of the church and of the Missionary Society. She will remain an inspiration to all who knew her.

Mrs. Rose Bedford
Mrs. E. Miller

Mrs. J. C. Curry

The members of the Women's Missionary Society of the United Presbyterian Church of Winchester, Kansas, wish to pay a tribute of love and esteem to the memory of Mrs. J. C. Curry. Her summons came suddenly on April 29, 1942, and we, who knew her and loved her, could not understand why one so useful should be taken as the need for her here seemed so great.

Mrs. Curry lived a consecrated Christian life and served willingly in many capacities. Her services as Thank Offering Secretary, choir director and Sabbath School teacher were greatly appreciated by the congregation.

"So think of her faring on, as dear
In the love of there as the love of here;
Think of her still as the same, and say
'She is not dead, but just away.'"

Mrs. Althea Curry
Mrs. W. V. Wright

OFFICE OF WAR INFORMATION, POST OFFICE DEPARTMENT

The Post Office Department announced today that the V-Mail Service, inaugurated on June 15, 1942, is now past the experimental stage, with each week showing large increases in the number of letters mailed to American soldiers overseas.

Facilities for photographing and reproducing V-Mail to and from the United States and the British Isles, Australia, India, Hawaii and other points are now in operation. A similar service is being planned for Iceland and other points where the volume may warrant.

Pointing out that V-Mail provides a safe means of communication with members of our Armed Forces, the Post Office Department gave assurance that the film (upon which the communications are reproduced) are given the most expeditious dispatch available. Because of the small space taken up by the rolls of film, they often can be carried on ferry planes or bombers.

In recognition of this, and in an effort to insure delivery of mail to as many men as possible at overseas destinations when space is limited, the War and Navy departments have directed that V-Mail be given priority in dispatch over all other classes —including air mail—when transportation facilities under control of those departments are used.

V-Mail letter sheets have been distributed at all post offices; and have been provided all military and naval personnel at overseas points through Army and Navy post offices and military channels.

V-Mail Service provides for the use by patrons of a special letter sheet form which is a combination letter and envelope of uniform size and design. The patron writes his message, completes the name and address of the addressee and the return card in the space provided, folds, seals, and mails the letter in the usual manner. Patrons are warned that only the inner or letter side of V-Mail letters are photographed, and should be careful to show the complete address of the person to whom the message is sent in the panel provided therefor above the space of the message. It is preferable to print the address in large block letters. Enclosures must not be placed in the letters.

V-Mail letters are photographed on micro-film by automatic machines at the rate of 2,000 to 2,500 per hour and the film rolls containing 1,500 letters each are transmitted to destinations. Reproductions are then made by other automatic machines and delivered to the addressee in individual sealed window penalty envelopes.

When V-Mail letters are addressed to places where micro-film equipment is not in operation, the letters are transmitted to destination in original form by the most expeditious means available. Even in these instances savings in weight and space are accomplished since there are approximately 97 V-Mail letters in a pound, whereas, ordinary letters average 40 per pound.

The War, Navy and Post Office Departments all cooperated in developing this Service, largely with a view to decreasing the volume of mail to be carried overseas and providing an expeditious service.

The public is urged to use it at every opportunity.

JUNIOR DEPARTMENT

(Continued from Page 121)

9. Lyndhurst, N. J.
10. Pinckneyville, Ill.
11. Romaine Prairie, Ill.
12. Americus, Kans.
13. Winchester, Kans.
14. Kansas City, Mo.
15. Baxter, Pa.
16. Shadyside, Pittsburgh, Pa.
17. Zanesville, Ohio.
18. Scotch Ridge, Ohio.
19. Toledo, Ohio.
20. Northminster, Oklahoma City,
21. Kenton, Portland, Ore.
22. Glen Lake, Seattle, Wash.
23. Sunbeam, Ill.
24. Wellsville, Ohio.
25. Athens, Tenn.
26. Harrisville, Ohio.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne, 1941—c/o W. H. Merriam, Gujranwala
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Badomali
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Vivian Trimble, 1921—Panthankot
Miss Helen V. Weede, 1928—Zarfarwal
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926—Lebanon, Ind.
Miss Margaret Fehlman, 1918—7929 Loomis Blvd., Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—34 Bonvue, N. S., Pittsburgh, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., 5, Pittsburgh, Pa.
Miss Sarah Jane Lamont, 1928—440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Lillian A. McConnell, 1902—205 East Broadway, Girard, Ohio
Miss Louise Scott, 1916—609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936—335 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.
Miss Ruth A. Warnock, 1913, 1936—915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920—Blue Mound, Kans.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayoum
Miss Lucia Dwight, 1919—Beni-Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Miss Ruth A. Work, 1904—Assiut
Mrs. Margaret J. Work, 1939—Cairo, Egypt
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918—Americus, Kans.
Miss Mary F. Dawson, 1922—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918—Barberton, O.
Miss Lillian McClelland, 1923—1045 S. Lake St., Los Angeles, Calif.
Miss Jeannette McCrory, 1916—Cliff House, Maiden Lane, Pullman, Wash.
Miss Helen J. Noordewier, 1921—Celilo Falls, Ore.
Mrs. Rachel T. Seiver, 1925—1074 Guerrero St., San Francisco, Calif.
Miss Jane C. Smith, 1922—McKinley Mission, R. I., Toppenish, Wash.
Miss Marie F. Tait, 1925—R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.
Miss Ruth M. Williamson, 1924—31 W. 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932—Ezel, Ky.
Miss Margaret A. Work, 1924—University of Southern Calif., Los Angeles, Calif.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Dolelb Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, R. N. 1938—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Fayoum
Rev. E. E. Grice ..... Cairo
Rev. and Mrs. James E. Kinnear ..... Cairo
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Prof. M. C. McFeeters ..... Assiut
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. W. W. Nolin ..... Alexandria
Dr. and Mrs. C. P. Russell ..... Assiut
Dr. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. F. Scott Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. E. M. Bailey ..... 304 W. Pell St., Paxton, Ill.
Dr. and Mrs. J. W. Acheson ..... New Wilmington, Pa.
Rev. and Mrs. W. P. Gilmor ..... Triadelphia, W. Va.
Mrs. E. E. Grice ..... 310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, O.
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. E. R. Jamieson ..... 5455 Shafter Ave., Oakland, Calif.
Rev. and Mrs. W. B. Jamison, New Wilmington, Pa.
Rev. and Mrs. H. E. Kelsey ..... 1308 Delaware Ave., New Castle, Pa.
Mr. and Mrs. J. W. McCutchan ..... 130 Stribling Ave., Charlottesville, Va.
Mrs. M. C. McFeeters ..... c|o Rev. Frank Turnbull, New Florence, Pa.
Rev. and Mrs. H. A. McGeoch ..... New Concord, O.
Rev. and Mrs. W. A. McGill ..... 2007 Everett Ave., Youngstown, O.
Dr. and Mrs. R. T. McLaughlin ..... 5128 Wayne Ave., Germantown, Phila., Pa.
Mrs. W. W. Nolin ..... Cedarhurst Vaslion, Wash.
Dr. and Mrs. H. E. Philips ..... 11 Linwood Ave., Newton, N. J.
Dr. and Mrs. F. M. Thompson ..... 1300 W. Bethune Ave., Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter ..... Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Taxila
Dr. and Mrs. J. G. Campbell ..... Sargodha
Rev. and Mrs. Wilbur C. Christy ..... Sheikhupura
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gujranwala
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Rawalpindi
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Mr. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Pathankot
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Dr. and Mrs. John Vroon ..... Sialkot
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. J. D. Brown ..... 85 Sherman St., Hartford, Conn.
Dr. and Mrs. J. C. Heinrich ..... 256 Mabrick Ave., Mt. Lebanon, Pittsburgh, Pa
Dr. and Mrs. S. C. Picken ..... 1241 13th St., Des Moines, Iowa
Miss Gwynaeth R. Porter ..... 535 Spring St., Wooster, Ohio
Mrs. C. A. Stewart, ... 809 N. Mercer St., New Castle, Pa.
Dr. and Mrs. R. R. Stewart ..... 514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield ..... 1236 Woodward Ave., Topeka, Kans.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Dr. and Mrs. V. F. Dougherty ..... Nasir, Sobat River
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. K. Glen Fleming ..... Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields ..... Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. L. Anderson ..... 21 Banbury Lane, Ben Avon Heights, Pa.
Rev. and Mrs. J. A. Heasty ..... Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight ..... 2010 Green St., Allentown, Pa.

ETHIOPIA

Rev. and Mrs. D. C. Henry ..... Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

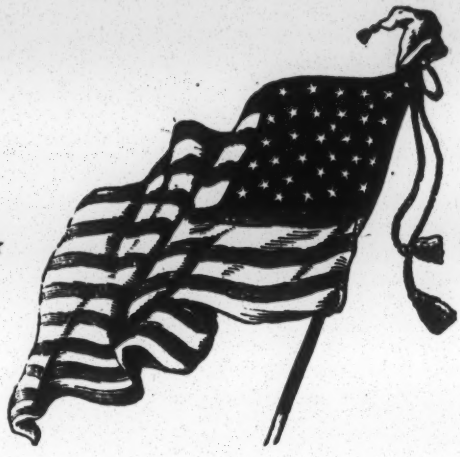
Dr. L. M. Henry ..... New Wilmington, Pa.
Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson ..... New Concord, O.

INDIA

Dr. and Mrs. H. C. Chambers ..... 3909 Euclid Ave., Dallas, Texas
Dr. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
Rev. D. R. Gordon, D.D. ..... 2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur ..... Gurdaspur, Punjab, India
Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Rev. and Mrs. Robt. Maxwell ..... New Wilmimngton, Pa.
Rev. and Mrs. H. S. Nesbit ..... 288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D. ..... 535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. Paul J. Smith, ... Telluride, Colo.
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.



In Freedom's Cause

At home we pray
For you gone forth and far away
To fight in freedom's cause. For you
We pray each day.

At home we wait
And intercede that no sad fate
Be yours. Our loving thoughts to you
We dedicate..

At home we serve
And pray that God above preserve
And guard you every hour. All this
As you deserve.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART

AMERICA
SEPTENTRIONALIS
NOVA
EUROPA
OCEANUS ATLANTICUS
MAR DEL NORT
MAR DEL ZUR
Tropicus Cancri
CIRCULUS AEQUINOCTIALIS
OCEANUS PERUVIANUS
Tropicus Capricorni
MARE PACIFICUM
BRASIL
PERU
CHILI
AMERICA